



LE. 19. 13.
Essaies.

Religious Me-
ditations.

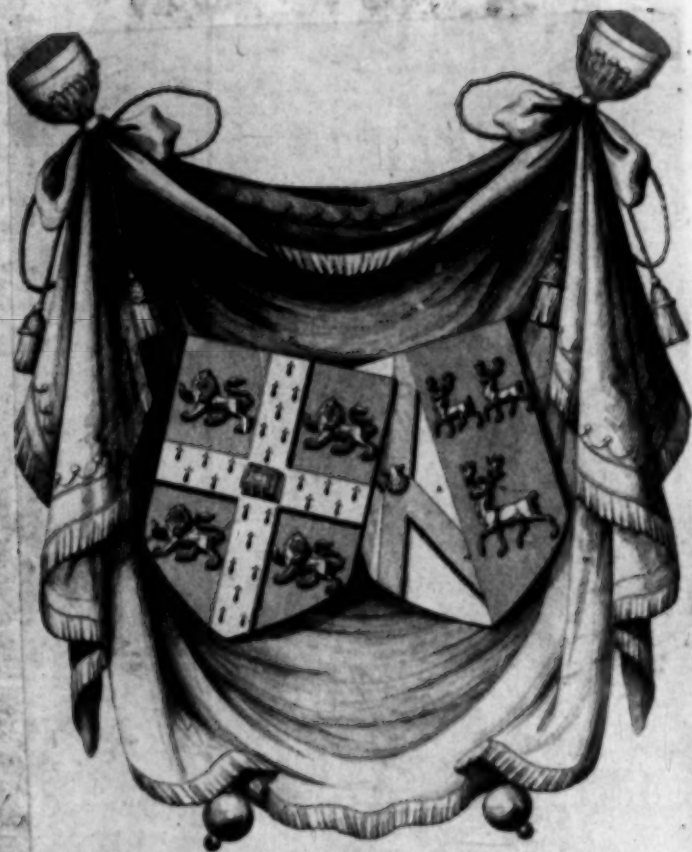
Places of perswasion
and dissuasion.

Scene and allowed.



Printed at London for Iohn Iaggard,
dwelling in Fleete-streete at the
Hand and Starre neere
Temple barre.

1612.



Academiae Cantabrigiensis
Liber.

Efsaies.

1. Of studie.
2. Of discourse.
3. Of ceremonies, and respects.
4. Of followers and friends.
5. Of Sutors.
6. Of expence.
7. Of Regiment of health.
8. Of Honor and reputation.
9. Of Faction.
- x. Of Negotiating.



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Epistles

1. Of Charity
2. Of the Use of the Tongue
3. Of the Certainty and Truth of the Christian Religion
4. Of the Fellowship of the Saints
5. Of the Unity of the Church
6. Of the Experience of the Christian
7. Of the Government of the Church
8. Of Honor and Reputation
9. Of Obedience
10. Of Neglecting

To Maister Anthony Bacon
his deare Brother.



Ouing and beloued brother I do now like some that haue an Orcharde ill neighboured, that gather their fruit before it is ripe, to preuent stealing. These fragments of my conceits were going to print: To labour the stay of them had beene troublesome, and subiect to interpretation: to let them passe had bin to aduenter the wrong they might receiue by vntrue Coppies, or by some garnishment which it might please any that should set them forth to bestow upon them. Theefore I held it best discretion to publish them my selfe as they passed long agoe from my pen without any further disgrace, then the weaknes of

The Epistle.

the author. And as I did euer hold there might be as great a vanity in retyring and with-drawing mens conceits (except they be of some nature) from the world, as in obtruding them: So in these particulars I haue played my selfe the inquisitor, and find nothing to my understanding in them contrary, or infectious to the state of Religion, or manners, but rather (as I suppose) — medicinable. Onely I disliked now to put them out, because they will be like the late newe halfe-pence, which though the siluer were good, yet the pieces were small. But since they would not stay with their master, but would needs trauel abroad, I haue preferred them to you, that are next my selfe, dedicating them, such as they are, to our loue, in the
depth

Dedicatory.

depth whereof (I assure you) I sometimes wish your infirmities translated upon my selfe , that her maiesty might haue the service of so actiue and able a mind , and I might bee with excuse confined to these contemplations and studies for which I am fittest , so commende I you to the preservation of the diuine Maiesty. From my Chamber at Grayes Inne, this 30. of Ianuary. 1597.

Your entire louing brother
Francis Bacon.



The first of these is the fact that the
 system is not a simple one. It is a
 complex one, and it is one that is
 not easily understood. It is a system
 that is not easily understood, and it
 is one that is not easily understood.
 It is a system that is not easily
 understood, and it is one that is not
 easily understood. It is a system that
 is not easily understood, and it is one
 that is not easily understood. It is a
 system that is not easily understood,

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ESSAIES.

Of Studies.



Studies serue for pastimes, for ornaments, and for abilities. Their chiefe vse for pastime is in priuatenesse and retyring; for ornament is in discourse, and for ability is in iudgement. For expert men can execute, but learned men are fittest to iudge or censure.

To spend too much time in them is sloth, to vse them too much for ornament is affectation: to make iudgement wholly by their rules, is the humor of a Scholler. They perfect Nature, and are perfected by experience. Crafty men contemne them, simple men admire them, and wise men vse them: for they teach not their owne vse, but that is a wisdom without them: and aboue them wonne by obseruation. Read not to contradict.

Of Studies.

tradict, nor to beleue, but to weigh
and consider. Some bookes are to be
tasted, others to be swallowed, and
some few to be chewed and digested.
That is, some bookes are to be
read onely in parts: others to be read
but cursorily, and some few to be
read wholly and with diligence and
attention Reading maketh a full man,
conference a ready man, and writing
an exact man. And therefore if a man
write little, he had need haue a great
memory: if he conferre little, haue
present wit, and if he read little, he
had neede haue much cunning to
seeme to know that he doth not. His
stories make men wise, Poets witty,
the Mathematicks subtile, naturall phi-
losophy deep, Morall graue, Logicks
and Rhetoricke, able to contend.

Of Discourse.

Some in their discourse desire
rather commendation of wit in bold
in

Of Discourse.

weighing able to hold all arguments, then
to be of iudgement in discerning what is
true, and false, as if it were a praise to know
disseminate what might be said, & not what should
to be thought. Some haue certaine co-
mmon reason places and Theames wherein
to be they are good, and want variety,
and in which kind of povertry is for the most
part tedious, and now and then ridi-
culous. The honorablest part of talke
is to giue the occasion, and againe to
greet moderate & passe to somewhat else.
It is good to varry and mixe speech of
the present occasion with argument,
and tales with reasons asking of questiōs,
and with telling of opinions, and iest with
witty earnest. But some things are priuiled-
ged from iest, namely religion, mat-
ters of state, great persons, any mans
present businesse of importance, and
any case that deserueth pittie. He that
questioneth much shall learne much,
and be content much, specially if he ap-
ply his question to the skill of the
person

Of Discourse.

person of whom he asketh, for he shall
giue them occasion to please them-
selues in speaking, and himselfe shall
continually gather knowledge. If you
dissemble sometimes your knowledge
of that you are thought to know, you
shall bee thought another time to
know that you know not. Speech of
a mans selfe is not good often, and
there is but one case, wherein a man
may commend himselfe with good
grace; & that is in commending ver-
tue in another, especially if it be such
a vertue, as where-unto himselfe pre-
tendeth. Discretion of speech is more
then eloquence, and to speake agree-
ably to him, with whom we deale is
more then to speake in good words
or in good order. A good continued
speech without a good speech of in-
terlocution sheweth slownesse: and a
good reply or second speech with-
out a good set speech sheweth shal-
lownes and weakenesse, as we see in
beasts,

Of Ceremonies.

beasts, that those that are weakest in the course are yet nimblest in the turne. To vse too many circumstances ere one come to the matter is wearisome, to vse none at al is blunt.

Of Ceremonies and Respects.

HE that is onely reall had neede haue exceeding great parts of vertue, as the stone had need be rich that is set without foyle. But commonly it is in praise as it is in gaine. For as the proverbe is true, *That light gaines make heauy purses*: because they come thick, whereas great come but now & then, so it is as true that small matters win great commendation: because they are continually in vse and in note, whereas the occasion of anye great vertue commeth but on holy daies. To attaine good formes, it sufficeth not to despise them, for so shal a man obserue thē in others, and let

and Respects.

let him trust himselfe with the rest, for
if he care to expresse them hee shal
leeze their grace, which is to be natu
rall and vnaffected. Some mens beha
uor is like a verse wherein euery syllab
le is measured. How can a man co
prehend great matters that breaketh
his minde too much to small observa
tions? Not to vse Ceremonies at all
is to teach others not to vse them
gaine, and so diminish his respect
especially they be not to be omitt
to strangers and strange natures. A
monst a mans pieres a man shall be
sure of familiarity, and therefore it
a good title to keepe state: among
mans inferiors one shalbe sure of re
uerence, and therefore it is good a li
tle to be familiar. He that is too much
in any thing, so that he giue anothe
occasion of satiety, maketh himself
cheape. To apply ones selfe to other
is good, so it be with demonstration
that a man doth it vpon regard, and

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Of followers and friends.

not vpon facility. It is a good precept generally in seconding another; yet to adde somewhat of ones own, & if you will graunt his opinion, let it be with some distinction. If you wil follow his motion: let it be with condition: if you allow his counsell, let it be with alledging further reason.

Of followers and friends.



Costly followers are not to be liked, least while a man maketh his trayne longer, he make his wings shorter: I reckon to bee costly, not the alone which charge the purs, but which are wearisome and importune in futes. Ordinary following, ought to challenge no higher conditions then countenance, recommendation and protection from wrong.

Factionous followers are worse to be liked, which follow not vpon affecti-
B on

Of followers and friends.

on to him with whom they range
thēselues, but vpon discontentment
conceiued against some other, wher-
vpon commonly insueth that ill in-
telligence that wee many times see
between great personages. The fol-
lowing by certain States answerable
to that which a great person him-
selfe professeth, as of souldiers to him
that hath been imploied in the wars,
and the like hath euer beene a thing
ciuil, and wel taken euen in Monar-
chies, so it bee without too much
pompe or popularity. But the most
honorable kind of following is to be
followed, as one that apprehendeth
to aduance vertue and desert in all
sorts of persons, & yet wher there is
no eminent oddes in sufficiency, it is
better to take with the more passa-
ble, then with the more able. In go-
uernment it is good to vse men of
one ranke equally, for to counte-
nance some extraordinarily, is to
make them insolent, and the rest dis-

Of followers and freinds.

content, because they may claime a due. But in fauours to vse men with much difference & election is good, for it maketh the persons preferred more thankful, and the rest more officious, because all is of fauour. It is good not to make too much of any man at first, because one cānot hold out that proportiō. To be gouerned by one is not good, & to be distracted with many is worse: but to take aduise of friends is euer honorable: *For lookers on many times see more then gamesters, & the vale best discovereth the hill.* There is litle frindship in the world, & least of all between equals, which was wont to bee magnified. That that is, is between superior and inferiour, whose fortunes may comprehend the one the other.

Of Sutors.

MAny ill matters are vndertaken, and manye good matters, with ill mindes. Some em-
brace

Of Sutes.

brace Sutes, which neuer meane to
deale effectually in them. But if they
see there may be life in the matter by
some other meane, they will be con-
tent to win a thank, or take a second
reward. Some take hold of sutes, only
for an occasion to crosse some other,
or to make an information, whereof
they could not otherwise haue an ap-
pretext, without care what becom of
the sute, when that turn is serud. Nay
some vndertake sutes with a full pur-
pose to let the sal, to the end to gra-
tifie the aduers party or competitor.
Surely there is in sort a right in every
sute, either a right of equity, if it be
sute of controuersie: or a right of de-
sert, if it be a sute of petition. If affec-
tion lead a man to fauour the wrong
side in Iustice, let him rather vse his
countenance to compound the mat-
ter then to carry it. If affection lead
a man to fauor the lesse worthy in de-
sert, let him do it without depraui-

Of Sutors.

or disabling the better deseruer. In
sutes a man doth not wel vnderstand,
it is good to refer them to som friend
of trust & iudgment, that may report
whether he may deale in them with
honour. Sutors are so distasted with
delaies & abuses, that plaine dealing
in denying to deale in sutes at fyrst,
and reporting the succeffe barely, &
in challenging no more thanks then
one hath deserued, is grown not on-
ly honourable, but also gracious. In
sutes of fauor the first cōming ought
to take litle place, so far forth consi-
deration may be had of his trust that
if inteligence of the mater could not
otherwise haue been had but by him,
aduantage be not taken of the note.
To be ignorant of the value of a sute
is simplicity, as wel as to be ignorant
of the right therof is want of consci-
ence. Secrecy in sutes is a great mean
of obtaining, for voycing them to
a debee in forwardnesse may discourage

Of Expence.

some kind of tutors, but doeth quicken and awake others. But tyming of the sutes is the principal, tyming I say not onely in respect of the person that shoulde grant it, but in respect of those which are like to crosse it. Nothing is thought so easie a request to a great person, as his letter, and yet if it bee not in a good cause, it is so much out of his reputation.

Of Expence.

Riches are for spending, and spending for honour and good actions. Therefore extraordinary expence must bee limited by the worth of the occasion, for voluntary vndoing may be as well for a mans countrey as for the kingdome of heauē. But ordinary expence ought to be limited by a mans estate, and governed with such regard, as it be within his compass to
and

Of Expence.

and not subiect to deceite and abuse of seruants , and ordered to the best shew, that the billes may be lesse then the estimation abroad. It is no baseness for the greatest to discend and looke into their owne estate . Some forbear it not vpo negligence alone, but doubting to bring themselues into melancholy, in respect they shal find it broken. *But wounds cannot be cured without searching.*

He that cannot looke into his own estate, had need both chuse wel those whom he employeth, yea and change them often . For newe are more timerous and lesse subtle. In clearing of a mans estate he may as well hurt himselfe in being too suddaine, as in letting it run on too long , for hasty selling is commonly as disadvantageable as interest. He that hath a state to repaire may not dispise small things ; and comonly it is lesse dishonorable to abridge petty charges , then to

Of Regiment of health.

stoup to petty gettings. A man ought warily to begin charges, which once begun, must continue. But in matters that return not, he may be more magnificent.

Of Regiment of health.



Here is a wisdom in this, beyond the rules of Physicke. A mans owne Obseruation what hee finds good of, and what he findes hurt of, is the best Physicke to preserue health. But it is a safer conclusion to say, This agreeth not well with mee, therefore I will not continue it, then this, I finde no offence of this, therefore I may vse it. For strength of nature in youth passeth ouer many excesses, which are owing a man til his age. Discerne of the comming on of yeares, and think

not

Of Regiment of health.

to doe the same things still. Be-
ware of any suddaine change in any
great point of dyet, and if necessity
force it, fit the rest to it. To be free
minded and chearefully disposed at
hours of meate, and of sleepe, and
exercise is the best precept of long
living. If you fly phisick in health al-
together, it will be too straunge to
your body when you shall need it. If
you make it too familiar it wil work
an extraordinary effect when sicknes
commeth. Despise no new accident
to the body, but aske opinion of it. In
sicknesse respect health principallie,
and in health action. For those that
put their bodies to endure in health,
may in most sicknesses which are not
very sharpe, be cured onely with diet
and tending. Physitians are some of
them so pleasing and comfortable to
the humors of the patient, as they
presse not the true cure of the Dis-
ease; and some other are so regular in
pro-

Of Honour.

proceeding according to art, for the
disease, as they respect not sufficiently
the condition of the patient. Take
one of a middle temper, or if it may
not be found in one man, compound
two of both sortes, and forget not to
call as well the best acquainted with
your body, as the best reputed of for
his faculty.

Of Honour and reputa- tion.

THe winning of honor is but the
revealing of a mans vertue and
worth without disadvantage, for
some in their actions doe affect Ho-
nour and reputation, which sorte of
men are commonly much talked of,
but inwardly litle admired: and some
darken their vertue in the shew of it,
so as they be vnder-valued in opini-
on. If a man perform that which hath
not beene attempted before, or at-
tempted

Of Honour.

er tempted & giuen ouer, or hath been
ienchiued, but not with so good cir-
Taleumstance, hee shall purchase more
ma honor, then by effecting a matter of
oun greater difficulty or vertue, wherein
ot to be is but a follower. If a man so tem-
with per his actions as in some one of the
f some do content euery faction or com-
bination of people, the Musicke will
be the fuller. A man is an ill husband
of his honor that entreth into any ac-
tion the failing wherein may disgrace
him more, then the carrying of it
the through can honor him. Discreet fo-
lowers help much to reputation. En-
uy which is the cāker of honor is best
lo. extinguished by declaring a mans
of selfe in his endes, rather to seeke me-
of rite then fame, and by attributing a
ne mans successes rather to deuine pro-
it uidence and felicity, then to his ver-
i- tue or policy.

The true Marshalling of the
degrees of Soueraigne Honour are
these

and Reputation.

these. In the first place are *Conditores*, founders of states. In the seconde place are *Legislatores*, Law-gyuers, which are also called second Founders, or *Perpetui principes*, because they gouern by their ordinances after they are gone. In the third place, are *Liberatores*, such as compounde the long mileries of ciuill wars, or deliuer their Countries from seruitude of strangers or tyrants. In the fourth place are *propagatores*, or *propugnatores imperii*, such as in honorable wars inlarge their territories, or make Noble defence against inuaders. And in the last place are *Patres patrie*, which raigne iustly, and make the times good wherein they liue. Degrees of honor in subiects are first. *Participes curarum*, those vpon whom princes do discharge the greatest weight of their affaires, their *Right hands* (as we call them.) The next, are *Duces belli*, great leaders, such as are Princes

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Of Faction.

Lieutenants, and doo them notable services in the warres. The third are *Gratiosi*, favorites, such as exceed not this scantling to be solace to the Soueraigne, and harmles to the people. And the fourth *Negotijs pares*, such as haue great place vnder Princes, and execute their places with sufficiency.

Of Faction.



Any haue a newe Wisdome indeed, a fond opinion: That for a prince to gouerne his estate, or for a great person to gouerne his proceedings according to the respectes of Factions, is the principall part of policy. Whereas contrariwise, the chiefeft wisdom is either in ordering those things which are generall, and wherein men of seuerall factions do neuertheles agree, or in dealing with Correspondence
to

Of Factions.

to particuler persons one by one. But I say not that the consideration of Factions is to be neglected.

Meane men must adheare, but great men that haue strength in themselves were better to maintain themselves indifferent and naturall, yette even in beginners to adheare so moderately, as hee be a man of the one faction, which is passablest with the other, commonly giueth best way.

The lower and weaker Faction is good the firmer in coniunction.

When one of the Factions is extinguished, the remaining subdiuideth, which is good for a second. It is commonly seene, that men once placed, take in with the contrary faction to that by which they entered.

The traitor in factions lightly goeth away with it, for when matters haue stucke long in ballancing, the winning of some one man casteth them, and he getteth all the thanks.

Of

Of Negotiating.

IT is generally better to
deale by speech then by
letter, and by the me-
diation of a third then
by a mans selfe. Letters
yeare good when a man would draw
an aunswere by Letter backe againe,
or when it may serue for a mans iu-
stification afterwards to produce his
owne Letter. To deale in person
is good, when a mans face breedes
regard, as commonly with inferiors.
In choyce of instrumentes, it is bet-
ter to chuse men of a playner sorte
that are like to doe that that is com-
mitted to them, and to report backe
againe faithfully the successe, then
those that are cūning to contriue out
of other mens busines somewhat to
grace themselves, and will help the
matter in reporte for satisfactions
take.

It is better to founde a person
with

Of Negotiating.

ges, and so awe him, or those that haue interest in him, and so gouerne him. In dealing with cunning persons wee must euer consider their ends to interpret their speeches, and it is good to say little to them, and that which they least looke for.

Meditationes sacrae.

O *Of the workes of God and man.*

Of the miracles of our Saviour.

Of the innocencie of the Dove

and the wisdom of the Serpent.

Of the exaltation of Charity.

Of the moderation of Cares.

Of earthly hope.

Of Hypocrites.

Of Imposters.

Of the severall kindes of Imposture.

Of Atheisme.

Of Heresies.

Of the Church and the scriptures.

C

Of

Of the works of God and man.



God beheld all things which his hands had made, and loe they were all passing good. But when man turned him about, and tooke a view of the workes which his handes had made, he found all to be vanity and vexation of spirit: wherefore if thou shalt worke in the workes of God, thy sweat shalbe as an oyntment of odours, and thy rest as the Sabbath of God. Thou shalt trauaile in the sweat of a good conscience, and shall keepe holy day in the quietnesse and liberty of the sweetest contemplations. But if thou shalt aspire after the glorious actes of men, thy working shall be accompanied with compunction and strife, and thy remembrance followed with distaste and vpbraidings, and iustly doeth it come to passe towards thee (O man)

that

Of the miracles.

that since thou which art Gods work
doest him no reason in yeelding him
well pleasing seruice, euen thine owne
works also should reward thee with
the like fruit of bitternesse.

Of the miracles of our

Santour.

He hath done all things well.

A True confession and applause:
God when he created all things,
saw that euery thing in particular,
and all things in generall were excee-
ding good, God the word in the mi-
racles which he wrought (now euery
miracle is a new creation and not
according to the first creation) would
doe nothing which breathed not
towards men fauour and bountye.
Moyse wrought Miracles and scour-
ged the *Egiptians* with manye
plagues. *Elyas* wrought Myra-
cles and shutte vppe heauen that no

Of our Saviour.

raine should fall vpon the earth, and againe brought downe from heauen the fire of God vpon the captaines and their bands. Elizeus wrought also and called Bears out of the desert to deuoure young Children. Peter stroke *Ananias* the sacrilegious hypocrite with present death, and Paule, Elimas the sorceror with blindenes, but no such thing did Iesus, the spirit of God discended downe vpon him in the forme of a Doue, of whome he saide, *You know of what spirit you are.* The spirit of *Iesus* is the spirit of a Doue, those seruants of god were as the Oxen of God treading out the corn and trampling the strawe downe vnder their feete, but *Iesus* is the Lambe of God without wrath or iudgements. All his miracles were consummate about mans body, as his doctrine respected the soule of man. The body of man needeth these things: sustenance, defence from outward wrongs, and

Of the Miracles.

and medicine, it was hee that drew a multitude of fishes into the nets that he might giue vnto men more liberrall prouision, He turned water a lesse worthy nourishment of mans body, into wine a more worthy, that glads the heart of man. He sentenced the Fig-tree to wither for not doing that dutye where-unto it was ordained, which is to beare fruit for mens food. He multiplied the scarcitie of a few loaves & fishes to a sufficiency to victuall an host of people. He rebuked the winds that threatned destruction to the seafaring men: he restored motion to the lame, light to the blinde, speech to the dumbe, health to the sick, cleannes to the leproous, a right minde to those that were possessed, & life to the dead. No miracle of his is to be found to haue been of iudgement or reuenge, but all of goodnesse and mercy, and respecting mans body: for as touching riches he did not

Of the Innocency &c.

vouchsafe to do any miracle, saue one
onely that tribute might be giuen to
Caser.

*Of the innocency of the Dove, and
wisedome of the Serpent.*

*The foole receiueth not the word of wise-
dome, except thou discover to him what he
bath in his heart.*



O a man of a peruerse
and corrupt iudgement
all instruction or per-
swasion is fruitlesse and
contemptible, which be-
ginnes not with discovery, and lay-
ing open of the distemper and ill com-
plextion of the minde, which is to be
recured as a plaister is vnseasonably
applyed before the wound bee sear-
ched: for men of corrupt vnderstan-
ding that haue lost al sound discerning
of good and euill, come posselt with
this preiudicate opinion, that they
thinke

Of the Innocency

think all honesty and goodnes proceedeth out of a simplicity of manners, & a kind of want of experience and vnacquaintance with the affaires of the world. Therefore except they may perceiue that those things which are in their hearts, that is to say, their own corrupt principles, & the deepest reaches of their cunning & rottenness to be thoroughly sounded & known to him that goes about to perswade with thē they make but a play of the words of wisdom. Therefore it behooueth him which aspireth to a goodnes (not retired or particular to himselfe, but a fructifying and begetting goodnes, which should drawe on others) to know those points, which he called in the reuelation the deeps of Sathan. That he may speak with authority and true insinuation. Hence is the precept: *Try all things and hold that which is good,* which indureth a discerning election out of an examination whence nothing

Of the Exaltation.

thing at all is excluded, out of the same fountain ariseth that direction: *Be you wise as serpents, & innocēt as doves.* There are neither teeth nor stings, nor venime, nor wreaths and fouldes of serpents which ought not to be all known, & as far as examination doth lead, tryed: neither let any man here feare infection or pollution, for the sun entreth into sinkes and is not defiled. Neither let any man think that herein he tempteth God, for his diligence and generality of examination is commanded, and *God is sufficient to preserve you immaculate and pure.*

Of the exaltation of Charitie.

If I have rejoyced at the overthrow of him that hated me, or tooke pleasure when aduersity did befall him.

T*He detestation or renouncing of Iob.*
For a man to loue againe where he is loued, it is the charity of Publi-

cans

of Charitie.

can be contracted by mutuall profite,
and good offices, but to loue a mans
enimies is one of the cūningest points
of the law of Christ, and an imitation
of the diuine nature. But yet again of
this charity there bee diuers degrees,
whereof the first is, to pardon our ene-
mies when they repent : of which cha-
rity there is a shadow and image, euen
in noble beasts : for of Lyons it is a
receiued opinion , that their fury and
fiercenesse cealeth towards any thing
that yeeldeth and prostrateth it selfe.
The second degree is to pardon our
enemies, though they persist , with-
out satisfactions and submissions. The
third degree is, not onely to pardon,
and forgiue, & forbear our enemies,
but to deserue well of them , and to
do them good . But all these three de-
grees either haue or may haue in them
a certain brauery and greatnes of the
mind , rather then pure Charity: for
when a man perceiueth vertue to pro-
ceed

Of Charity.

ceed and flow from himself, it is possible that he is puffed vppe and takes contentment rather in the fruit of his own vertue, then in the good of his neighbors: but if any euill ouertake the enemy from any other coast, then from thy self, and thou in the inward motions of thy hart beest grieved and compassionate, & dost no waies insult, as if thy daies of right and reuenge were at the last come. This I interpret to be the height and exaltation of Charity.

Of the moderation of cares.

Sufficient for the day is the euill thereof.



Here ought to be a man sure in worldly cares, otherwise they are both vnprofitable, as those which oppresse the mind and astonish the iudgment, and prophane

Of the moderation.

phane as those which fauour of a
minde which promiseth to it selfe a
certaine perpetuity in the things of
this world : for we ought to be daies-
men, and not to morrows-men, con-
sidering the shortnes of our time, and
as he saith : *Laying holde on the present*
day : for future things shall in their
turnes become present : therefore
the care of the present sufficeth : and
yet moderate cares (whether they
concerne our particular or the com-
mon wealth, or our freindes) are not
blamed . But herein is a twofold ex-
ces, the one when the chain or thred
of our cares extended and spun out
to an ouer great length , and vnto
times too far off, as if we could bind
the diuine prouidence by our proui-
sions , which euen with the heathen
was alwaies found to be a thing in-
solent and vnlucky , for those which
did attribute much to fortune, & were
ready at hand to apprehend with ala-
cricity

Of Cares.

erity the present occasions, haue for the most part in their actions been happy. But they who in a compassionate wisdome haue entred into a confidence that they had belaid al euens haue for the most part encountered misfortune. The second excesse is when wee dwell longer in our care then is requisite for due deliberating or firme resolving: for who is there amongst vs that careth no more then sufficeth either to resolute of a course or to conclude vpon an impossibility, and doth not still chewe ouer the same things, and tread a maze in the same thoughts, and vanisheth in them without issue or conclusion: which

kinde of cares are most contrary to all diuine and humane respects.

Of earthly Hope.

Better is the sight of the eye, then the apprehension of the minde.

PVre sence receiuing euery thing according to the naturall impression makes a better state and government of the minde then these same imaginations and apprehensions of the mind : for the minde of man hath this nature and property, euen in the grauest and most settled wits, that from the sence of euery particular, it doth as it were bound and spring forward, and take holde of other matters, foretelling to it selfe that all shall prooue like vnto that which beateth vpon the present sence : if the sence bee of good, it easilie runnes into an vnlimited hope, and into a like feare; when the sence is of euill, according as is said.

The oracles of hopes doth oft abuse.
And

Of earthly hope.

And that contrary,

A froward southsayer is feare in doubts.

But yet of feare there may be made some vse, for it prepareth patience and awaketh induttry.

No shape of ill, comes new or strange to vs,

All sorts set down, yea and prepared be.

But hope seemeth a thing altogether vnprofitable, for to what end serueth this conceit of good. Consider and note a little if the good fall out lesse then thou hopest, goode though it be, yet lesse because it is, it seemeth rather losse then benefite through thy excesse of hope: if the good prooue equal and proportionable in euent to thy hope, yet the flower thereof by thy hope is gathered, so as when it comes, the grace of it is gone, and it seems vsed, and therefore sooner draweth on satiety: admit thy successe prooue better then thy hope, it is true a gaine seemes to be made: but had it not bene better to

but

haue

Of earthly hope.

haue gained the principall by hoping
for nothing then the increase by ho-
ping for lesse. And this is the opera-
tion of hope in good fortunes, but in
misfortunes it weakneth all force and
vigor of the mind : for neither is there
alwaies matter of hope, and if there
be, yet if it faile but in part, it dooth
wholy ouerthrow the constancy and
resolution of the mind, and besides
though it doth carry vs through, yet
it is a greater dignity of minde to
beare euils by fortitude & iudgment,
then by a kind of absenting and ali-
enation of the mind from things pre-
sent to things future, for that it is to
hope. And therefore it was much
lightnesse in the Poets to saigne hope
to be as a counter poyson of humaine
diseases, as to mittigate and assuage
the fury and anger of them, whereas
indeed it doth kindle and inragethē,
& causeth both doubling of them and
relapses. Notwithstanding we see that
the grea.

Of earthly hope.

greatest number of men give themselves ouer to their imaginations of hope & apprehensions of the minde, in such sort that vngratefull towards things past, and in a manner vnmindfull of things present, as if they were euer children and beginners, they are still in longing for things to come. I saw al men walking under the sun, resort & gather to the second person, which was afterwards to succede, this is an euill disease and a great idlenesse of the mind.

But perhaps you will aske the question, whether it bee not better when things stand in doubtful terms, to presume the best, and rather hope wel, then distrust, especially seeing that hope doth cause a greater tranquillity of mind.

Surely I do iudge a state of minde, which in all doubtfull expectations is settled & stoteth not, and doth this owe of a good gouernment and composition of the affections, to be one of

the

Of earthly hopes.

the principall supports of mans life :
But that assurance and repose of the
mind, which onely rides at ancor vpon
hope. I do reiect as wauering and
weak, not that it is not conuenient to
foresee & presuppose out of a sound
& sober coniecture as well the good
as the euil, that therby we may fit our
actions to the probabilities and like-
lihoods of their euent, so that this be a
worke of the vnderstanding & iudg-
mēt, with a due bent and inclination
of the affectiō: but which of you hath
so kept his hopes within limites, as
when it is so, that you haue out of a
watchfull and strong discourse of the
mind set downe the better successe to
be in apparancy the more likely, you
haue not dwelt upon the very muse
& forethought of the good to come,
and giuing scope and fauour to your
mind, to fall into such cogitations as
into a pleasant dreame: and this it is
which makes the minde light, frothy,

D

yne-

Of earthly Hope.

vnequall and wandering: wherefore all our hope is to be bestowed vpon the heauenly life to come. But heere on earth the purer our sence is from the infection and tincture of imagination, the better and wiser soule.

The summe of life to little doth amount.

And therefore doth forbid a longer count.

Of Hipocrites.

I demaund mercy and not sacrifice.



All the boasting of the hipocrit is of the works of the first Table of the law, which is of odoration and duty towards God: whereof the reason is double, both because such works haue a greater pompe and demonstration of holines, and also because they do lesse crosse their affections and desires, there-

Of Hipocrites,

therefore the way to conuict Hipocrits, is to send them from the works of sacrifice to the works of mercy, whence commeth that saying.

This is pure and immaculate religion with God the father, to visit Orphanes and Widdowes in their tribulations. And that saying: He that loueth not his brother whom he hath seene, how can he loue God whom he hath not seene.

Now there is another kind of deeper and more extrauagant hipocrisie: for some deceiuing themselves, and thinking themselves worthy of a more neere accessse and conuersation with god, do neglect the duties of charity towards their neighbour, as inferior matters, which did not indeed cause originally the beginning of a monasticall life (for the beginnings were good) but brought in that excessse and abuse which are followed after: For it is truely saide, *That the Office of praying is a great Office in the*

Of Hipocrites:

Church. And it is for the good of the Church, that there be consorts of me freed from the cares of this world who may with daily and deuout supplications and obseruances sollicite the diuine Maiesty, for the causes of the Church. But vnto this ordinance that other hipocrisie is a nigh neighbour, neither is the generall institution to be blamed, but those spirites which exalt theselues too high to be refrained: for euen *Enoch* which was said to walke with god, did prophesie, as is deliuered vnto vs by Iude, & did indow the Church with the fruit of his prophesie which he left: and *Iohn Baptist*, vnto whom they did refer as to the author of a monastical life, trauaild & exercised much in the ministry both of prophesie & baptizing, for as to these others who are so officious towards God, to them belongeth that question: *If thou doe iustly what is that to God or what profit doth*

Of Impostors.

doth he take by thy hands? Wherefore the works of mercy are they which are the works of distinction, whereby to finde out Hipocrites. But with Heretikes it is contrary, for as hipocrites with their dissembling holynesse towards God, doe palliate and couer their iniuries towards men: so Heritikes by their morality and honest carriage towards men, insinuate and make a way for their blasphemies against God.

Of Impostors.

Whether we be transported in mind it is to Godward.

Or whether we be sober it is to youward.



His is the true image and true Temper of a man and of him that is Gods faithfull workeman, his carriage and conuersation towards God is full of

Of Impostors.

passion, of zeale and of tramisses, thence proceed grones vnspeakable, and exultings, likewise in comfort, rauishment of spirit and agonies. But contrariwise his cariage and conuersation towards men is ful of mildnes sobriety, and applyable demeanor. Hence is that saying, *I am become all things to all men*, and such like. Contrary it is with Hipocrits and Impostors, for they in the Church and before the people set themselves on fire, and are carried as it were out of themselves, and becomming as men inspired with holy furies, they set heauen and earth together: but if a man did see their solitary and sepe-
rate meditations, end conuersation where-unto God is onely priuy, he might towards God finde them not onely colde and without vertue, but also full of ill nature, and leauen: *Sober enough to God, and transportsd onely towards men.*

Of

*Of the senerall kinds of
Imposture.*

*Avoid prophane strangenes of wordes
and opositions of knowledge, falsely so
called.*

Avoid fond and idle fables :

Let no man deceine you by high speech:



Here are three formes
of speaking, which are
as it were the stile and
phrase of imposture: the
first kind is of them, who
as soone as they haue gottē any sub-
iect or matter, do straight cast it into
an Art, inuenting new termes of art,
reducing all into diuisions and di-
stinctions, thence drawing assertions
or positions, and so framing oppo-
sitions by questions and answeres.
Hence yssueth the copwebs & clat-
terings of the Scoolemen.

The second kinde is of them,
who

Of the kinds of Imposture.

who, out of the vanity of their wit (as Church Poets) do make and deuise all variety of tales, stories, and examples, whereby they may leade mens mindes to a beliefe, frō whence did growe the Legendes and infinite fabulous inuentions and dreaumes of the antient Heretikes.

The third kind, is of them, who fill men, eares with misteries, high parabes, Allegories, and illusions: which misticall and profound forme many of the heretikes also made choise of. By the first kind of these, the capacity and wit of man is fettered and entangled: by the second it is trayned on and inueigled: by the third it is astonished and enchanted, but by euery of them the while it is seduced and abused

Of

Of Atheisme.

*The foole hath said in his heart there is
no God.*



First it is to be noted that the Scripture saith, the foole hath saide in his hart; and not thought in his hart, that is to say, he doth not so fully thinke it in iudgement, as he hath a good will to be of that beliefe, for seeing it makes not for him that there should be a God, he doth seeke by all meanes accordingly to perswade and resolute himselfe, and studies to affirme, proue & verifie it to himselfe as some theame or position: al which labor, notwithstanding that sparkle of our creation light, whereby men acknowledge a Deity, burneth stil within, & in vaine doth he strive vtterly to alienate it or put it out, so that it is out of the corruption

Of Atheisme.

ruption of his heart and will, and not out of the naturall apprehension of his braine & conceit, that he doth set down his opiniō, as the comical poet saith: *Then came my mind to be of mine opinion*, as if himselfe & his mind had been two diuers things: therfore the Atheist hath rather said and held it in his heart, then thought or belied in his hart that there is no god. Secōdly it is to be obserued, that he hath said in his hart, and not spoken it with his mouth. But again you shal note, that this smothering of this perswasion within y^e hart cōmeth to passe for fear of gouernment & of speech amongst men: for as he saith, *To deny God in a publik argumēt were much, but in a familiar cōference were currant enough.* For if this bridle were remou'd, there is no heresy which wold cōtend more to sores and multiply, & disseminate it selfe abroad, then atheisme, neither shall you see those men, which are
diencht

Of Atheisme.

drencht in this frensie 'of minde to breath almost any thinge els, or to inculcate euen without occasion, any thing more then speech tending to atheisme, as may appear in Lucretias the Epicure, who makes of his inuectiues against religion, as it were a burthen or verse of returre to all his other discourses: the reason seemes to be, for that the Atheist not relying sufficiently vpon himself, floting in mind and vnsatisfied, & induring within many faintings, & as it were fals of his opinion, desires by other mens opinions agreeing with his, to be recovered and brought againe: for it is a true saying.

Who so laboureth earnestly to proue an opiniō to another, himself distrusts it

Thirdly, it is a foole that hath so saide in his heart, which is most true, not onely in respect that hee hath no taste in those thinges which are supernaturall and diuine:

Of Atheisme.

uine: but in respect of humaine and ciuill wisdom: for first of all, if you marke the wits & dispositions which are enclined to Atheisme, you shall finde them light, scoffing, impudent, and vaine: briefly, of such a constitution, as is most contrary to wisdom and morall grauity. Secondly, amongst states-men and politiks, those which haue bin of greatest depths and compasse, and of largest & most vniuersall vnderstanding, haue not only in cunning made their profit in seeming religious to the people, but in truth haue bin toucht with an inward sence of the knowledge of Dytie, as they which you shall euermore note to haue attributed much to fortune and prouidence.

Contrariwise, those who ascribed all things to their owne cunnings & practises, and to the immediate and apparant causes: and as the Prophet saith, *Haue sacrificed their own nets,*
haue

Of Herisies.

haue bin alwaies but pretty counter-
faite states-men, and not capable of
the greatest actions. Lastly, this I
dare affirme in knowledge of nature,
that a little naturall Philosophy, and
the first entrance into it, doth dispose
the opinion to Atheisme: But on the
other side, much natural Philosophy,
and wading deepe into it, wil bring
about mens minds to religiō: wher-
fore Atheisme euery way seemes to
be ioyned and combined with folly
and ignorance, seeing nothing can
be more iustly allotted to be the say-
ing of fooles then this, *There is no god.*

Of Heresies.

*Tou erre not knowing the scriptures nor
the power of God.*



His cannon is the mother
of al Canons against he-
resie: The causes of er-
rour are two: the igno-
rance

Of Heresies.

rance of the will of God, & the ignorance or not sufficient consideration of his power, the wil of God is more reuealed by the scriptures, and therefore the precept is, *search the scriptures* the will of God is more reuealed by the creatures, and therefore the precept is: *Behold & consider the creatures*: So is the fulnes of the power of God to be affirmed, as we make no imputation to his wil, so is the goodnes of the will of God to be affirmed, as we make no derogation from his power: Therefore true Religion seated in the meane, betwixte superstition, with superstitious Heresies on the one side, & Atheism, with prophane Heresies on the other: Superstition reiecting the light of the scriptures, and giuing it selfe ouer to vngrounded Traditions and writings doubtful and not canonicall, or to new reuelations, or to vntrue interpretations of the scriptures, themselues doth forge and dream many things of the wil of

Of Heresies.

God, which are strange & far distant from the true sense of the scriptures: But Atheism and Theomachy rebel- leth and mutineth against the power of God, giuing no faith to his word, which reuealeth his will, vpon a dis- credit and vnbeliefe of his power, to whom all things are possible. Now those heresies which spring out of this fountaine, seeme more haynous then the other: for euen in ciuill gouerne- ment it is held an offence in a higher degree, to deny the power and au- thority of a Prince, then to touch his honour and fame. Of these Heresies which derogate from the power of god beside plaine Atheism, there are 3. degrees, and they haue all one & the same mistery: for al antichristia- nity worketh in a mistery, that is, vn- der the shadow of good, & it is this, to free and deliuer the will of God from all imputation and aspersi- on of euill. The first degree is of those

Of Heresies.

those who make and suppose two principles contrary and fighting one against the other, the one of good, the other of euill.

The second degree, is of them to whome the Maicesty of God seemes too much wronged, in setting vp and erecting against him another aduerse and opposite principle, namely such a principle as should be actiue and affirmatiue, that is to say, cause or Fountaine of any essence or being : therefore reiecting all such presumption, they do neuerthelesse bring in against God, a principle negatiue, and priuatiue, that is a cause of not being and subsisting, for they will haue it to be an inbred proper work, and nature of the matter and creature it selfe, of it selfe to turne againe and resolute into confusion and nothing, not knowing that it is an effect of one and the same omnipotencie,

Of Heresies.

to make nothing of somewhat, as to make somewhat of nothing. The third degree is of those, who abridge and reſtraine the former opinion only to thoſe humaine actions which partake of ſin: which actions, they will haue to depend ſubſtantiuely and originally, and without any ſequele or ſubordination of cauſes vpon the will, and make, and ſet down, and appoint larger limites of the knowledge of God then of his power, or rather of that part of Gods power (for knowledge it ſelfe is a power whereby he knoweth) then of that by which he moueth and worketh, making him foreknow ſome things idle and as a looker on, which he doth not predeſtinate nor ordaine: Not vnlike to that deuife which *Epicurus* brought into *Democritus* opiniō, to take away deſtiny & make way to Fortune, to wit, the ſtart & ſlip of *Attemus*, which alwaies of the wiſer ſort was reiected as a moſt

E

ſriuo-

Of Heresies.

frivolous shift. But whatsoever depends not of God, as Autor & principle by inferior linkes and degrees, that must needs be in place of God, and a new principle, and a certaine vsurping God: wherefore worthely is that opinion refused as an indignity and derogation to the Maiesty and power of God, and yet it is most truly affirmed, that God is not the author of euill, not because he is not Authour, but because not as of euill.

Of the Church and the Scriptures.

Thou shalt protect them in thy Tabernacle, from the contradiction of tonges.



HE contradiction of tongues doeth euerye where meete with vs out of the tabernacle of god, therefore whither soeuer thou shalt turne thy selfe, thou shalt finde

Of the Church, &c.

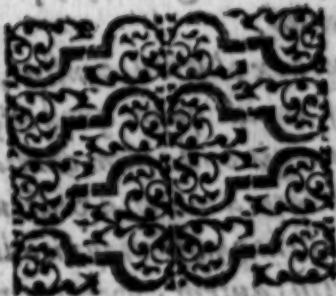
find no end of controuersies, except thou withdraw thy selfe into that tabernacle. Thou wilt say, 'tis true and that it is to be vnderstood of the vni-ty of the church: but heare and note, there was in the tabernacle the Arke, and in the Arke the testimony or tables of the Law: what doest thou tel mee of the huske of the tabernacle without the kernel of the testimony. The tabernacle was ordained for the keeping and deliuering ouer from hand to hand of the testimony. In like manner the custody and passing ouer of the scriptures is committed vnto the Church. But the life of the tabernacle is the testimony.

Of the Church, &c.
had no end of controversies except
thou wilt say my little men that
persecute. Thou wilt say it is true and
that it is to be withstood of the vi-
ces of the church, but here and now
there was in the persecute the Alike,
as to the Alike the testimony or as-
surance of the Law: what dost thou tel
me of the justice of the persecutors
thou the label of the testimony.
The persecute was ordained for the
purpose of distinguishing duty from
sin and to have of the testimony in like
manner the custody and passing over
of the testimony is committed un-
to the Church. But the life of
the persecute is the
testimony.

Of



OF
The Colours of
good and euill, a
fragment.



E 3

1612

CVi cetera partes vel secta secundas unanimiter deferunt, cum singula principatum sibi vindicent, melior reliquis videtur. Nam primas quaque ex zelo videtur sumere, secundas autem ex vero tribuere.

2 Cuius excellentia vel exuperantia melior, id toto genere melius.

3 Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem & probatio eius quod ad opinionem pertinet haec est, Quod quis si clam putaret fore facturum non esset.

4 Quod re integrā servat bonū, quod sine receptu est malū. Nā se recipere non posse impotentia genus est, potentia autem bonum.

5 Quod ex pluribus constat, & divisibilius est maius quam quod ex paucioribus & magis unū: nam omnia per partes considerata maior à videtur: quare & pluralitas partium magnitudinē praefert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinē infiniti, & impedit comprehensionē

6 Cuius priuatio bona, malum, cuius
priuatio mala, bonum.

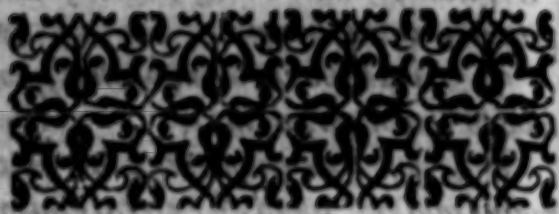
7 Quod bono vicinum bonum, quod
a bono remotum, malum.

8 Quod quis culpa sua contraxit,
maius malum, quod ab externis impo-
nitur, minus malum.

9 Quod opera, & virtute nostra par-
tum est, maius bonum, quod ab alieno
beneficio vel ab indulgentia fortuna de-
latum est, minus bonum.

10 Gradus priuationis maior videtur
quàm gradus diminutionis, & rursus
gradus inceptionis maior videtur, quàm
gradus incrementi.

E 4 IN



IN deliberatiues the point is what is good, and what is euill, and of good what is greater, and of euill what is lesse.

So that the perswaders labour is to make things appeare good or euill, and that in higher or lower degree, which as it may be performed by true and solide reasons, so it may bee represented also by colours, popularities and circumstance, which are of such force, as they sway the ordinary iudgement cyther of a weake man, or of a wise man,

not

not fully and considerately attending and pondering the matter. Besides their power to alter the nature of the subject in appearance, and so to leade to error, they are of no lesse vse to quicken and strengthen the opinions and perswasions which are true : for reasons plainly deliuered, and alwayes after one manner especially with fine and fastidious mindes, enter but heauily and dully : whereas if they be varied and haue more life and vigor put into them by these formes and insinuations, they cause a stronger apprehension, and many times suddaynely win the mind to a resolution. Lastly, to make a true and safe iudgement, nothing can be of greater vse and defence to the minde, then

then the discovering and reprehension of these colours, shewing in what cases they hold, and in what they deceiue : which as it cannot bee done, but out of a very vniuersall knowledge of the nature of thinges, so being performed, it so cleereth mans iudgement and election, as it is the lesse apt to slide into any error.

Above all and above more life and vigor put into them by these formes and instructions, they have a stronger apprehension and many times suddenly win the heart to a resolution. Lastly, to make a true and late judgement, nothing can be of greater use and doctrine to the minde, then

A Table of the Colours, or
 apparances of good and euill, and
 their degrees, as places of perswa-
 sion and diswasion, and their
 seuerall fallaxes, and
 the clenches of
 them.

*Cui cetera partes vel secta secundas v-
 nanimiter deferunt, cum singula
 principatum sibi vindicent, melior
 reliquis videtur, nam primas qua-
 que ex zelo videtur sumere, secun-
 das autē ex vero & merito tribuere.*



O Cicero went about to
 proue the secte of Aca-
 demiques which suspē-
 ded all asseueration, for
 to be the best: for saith
 he, aske a Stoick which philosophy is
 true, he wil prefer his own. Then aske
 him which aprocheth next the truth,
 wee will confesse the Academiques.
 So deale with the Epicure that will
 scant indure the Stoicke to bee in
 fight

70 *A Table of the Colours*

sight of him, so soone as he hath placed himselfe, he will place the Academies next him.

So if a Prince tooke diuers competitors to a place, and examined them severally, whom next themselves they would rathest commend, it were like the ablest man should haue the most second voices.

The fallex of this colour hapneth oft in respect of enuy, for men are accustomed after themselves and their owne faction to incline to them which are softest, & are least in their way, in despight and derogation of them that hold them hardest to it. So that this colour of meliority and preheminance is of a signe of enervation and weaknesse.

2 *Cuius excellentia vel exuperantia melior, id toto genere melius.*

Appertaining to this are the formes: *Let vs not wander in generalities:*

Of good and euill.

ueralities : let vs compare particular with particular, &c. This appearance though it seeme of strength, and rather Logically then Rhetoricall, yet is very oft a fallax.

Sometime because somethinges are in kind very casual, which if they escape, proue excellent, so that the kind is inferior, because it is so subiect to peril, but that which is excellent being proued is superior, as the blossome of March & the blossome of May, wherof y^e French verse goeth
Burgeon de Mars enfant de Paris.

Si un eschape, iben vant dix.

So that the blossome of May is generally better then the blossome of March, and yet the best blossome of March is better then the best blossome of May. Sometimes because the nature of some kindes is to be more equall and more indifferent, and not to haue very distant degrees, as hath been noted in the warmer clymates,
the

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the people are generally more wise, but in the Northern clymate the wits of chiefe are greater. So in many armies, if the matter should be tried by duell betweene two Champions, the victory shold go on the one side, and yet if it bee tryed by the grosse, it would go on the other side : for excellencies go as it were by chaunce, but kindes go by a more certaine nature, as by discipline in warre.

Lastly many kindes haue much refuse, which counteruaile that which they haue excellent, and therefore generally mettall is more precious then Stone, and yet a Diamond is more precious then Gold.

3 *Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autē & probatio eius quod opinionē pertinet, hec est quod quis si clam putaret fore, facturus non esset i*

So

Of good and euill.

SO the Epicures say of the Stoicks
felicity placed in vertue. That it
is like the felicity of a player, who if
he were left of his auditory and their
applause, he would straight be out of
hart and countenance, and therefore
they call vertue *Bonum theatrale*. But
of riches the Poet sayth.

Populus me sibilat,

At mihi plaudo.

And of pleasure :

Grata sub imo

*Gaudia corde premens, vultu
simulate pudorem.*

The Fallax of this colour is somewhat
subtile, though the answer to the ex-
ample be ready, for vertue is not cho-
sen *propter auram popularem*. But con-
trariwise, *Maxime omnium teipsum
reuerere*, So as a vertuous man will
be vertuous in *solitudine*, & not one-
ly in *theatro*, though percase it will
bee more stronge by glorye and
fame, as an heate which is dou-
bled.

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bled by reflection : But that denyeth the suppositio, it doth not reprehend the fallax, whereof the reprehension is a low, that vertue (such as is ioyned with labor & conflict) would not be chosen but for fame and opinion, yet it followeth not that the chiefe motive of the election should not be real & for it selfe, for fame may be only *causa impulsiva*, & not *causa constituens*, or *efficiens*. As if there were two horses, and the one would do better without the spur then the other : but againe the other with the spur would far exceede the doing of the former, giuing him the spur also, yet the latter will bee iudged to bee the better horse, & the forme as to say, *Tush, the life of this horse is but in the spur*, will not serue as to a wise iudgement : for since the ordinary instrument of horsemanship is the spur, and that it is no manner of impediment, nor burden, the horse is not to be recounted the lesse

of good and euill.

lesse of which will not do well without the spur, but rather the other is to be reckoned a delicacy then a vertue, so glory and honor are the spurs to vertue, and although vertue wold languish without the, yet since they be alwaies at hand to attend vertue, vertue is not to be said the lesse chosen for it selfe, because it needeth the spur of Fame & reputation: and therefore that position, *Nota eius rei quod propter opinionem & non propter veritatē eligitur, hac est, quod quis si clā putaret fore facturū non esset* is reprehended.

4 *Quod rem integram seruat bonum, quod sine receptu est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum.*



Hereof Aesope framed the fable of the two Frogs that consulted together in the time of droweth (when many plashes that they had repayed to)

F

were

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were dry what was to be done, and the one propounded to go down into a deep well, because it was like the water would not faile there, but the other answered, yea, but if it do faile, how shall we get it vp againe, And the reaso is, that humane actions are so vncertaine & subiect to perils, as that seemeth the best course which hath most passages out of it. Appertaining to this perswasion the forms are, *you shal ingage your self*, on the other side, *Tantum, quantum voles sumes ex fortuna*, you shal keepe the matter in your own hand. The reprehension of it is, *That proceeding & resolving in all actions is necessary*: For as he saith wel, *not to resolve, is to resolve*, & many times it breeds as many necessities & ingageth as far in some other sort as to resolve. So it is but the couetous mans disease translated in power, for the couetous man will enioy nothing because he will haue his full store

Of good and euill.

more and possibility to enioy the more, so by this reason a man should execute nothing because he should be still indifferent and at liberty to execute any thing. Besides necessity and this same *iacta est alea* hath many times an aduantage, because it awaketh the powers of the minde, and strengtheneth indeauour, *Ceteris pareret necessitate certe superiores estis.*

5 *Quod ex pluribus constat et diuisibilis est minus quam quod ex paucioribus & magis unum: nam omnia per partes considerata maiora videntur, quare et pluralitas partium magnitudinem pra se fert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, & impedit comprehensionem.*

THis colour seemeth palpable, for it is not pluralitie of partes without maioritie of parts that maketh the totall greater, yet ne-

A Table of the Colours. ✓

yetthelesso it often carries the mind away, yea, it deceiueth the sence, as it seemeth to the eie a shorter distance of way if it be all dead and cōtinued, then if it haue trees or buildings, or any other marks, wherby the eie may deuide it. So when a great monied man hath deuided his chestes and coines, and bags, he seemeth to himselfe richer then he was, and therefore a way to amplifie any thing, is to break it, & to make anotomy of it in feuerall parts, & to examine it according to feuerall circumstances. And this maketh the greater shew if it be done without order, for confusion maketh things muste more, and besides what is set downe by order and deuision doth demonstrate that nothing is left out or omitted, but al is there, whereas if it be without order both the miude comprehendeth lesse that which is set down, and besides it leaueth a suspition, as if more
might

might be said then is expressed.

This colour deceiueth, if the mind of him that is to be perswaded do of it selfe ouer conceiue or preiudge of the greatnes of any thing, for the breaking of it wil make it seeme lesse because it maketh it appeare more according to the truth, & therefore if a man be in sicknesse or paine, the time wil seem longer without a clock or houre-glasse then with it, for the minde doth value euery moment, and then the hower doth rather sum vp the moments then deuide the day. So in a dead plaine, the way seemeth the longer, because the eie hath pre-conceiued it shorter then the truth: and the frustrating of that maketh it seeme longer the truth. Therefore if any man haue an ouer great opinion of any thing, the if another think by breaking it into seuerall considerations, he shal make it seeme greater to him, he will be deceiued, & there-

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fore in such cases it is not safe to de-
uide, but to extoll the entire still in
generall. Another case wherein this
Colour deceiueth is, when the matter
broken or deuided is not cōprehen-
ded by the sence or made at once in
respect of the distracting or scatte-
ring of it, & being intire and not di-
uided, is cōprehended, as a hundred
pounds in heaps of fīue pounds will
shew more thē in one grosse heap, so
as the heapes be al vpon one table to
be seen at once, otherwise not, as flo-
wers growing scattered in diuers
beds will shew more then if they did
grow in one bed, so as all those beds
be within a plot that they be object
to view at once, otherwise not: and
therfore men, whose liuing lyeth to-
gether in one shire, are cōmonly cōū-
ted greater landed then those whose
liuings are dispersed, though it be
more, because of the notice & com-
prehension. A third case wherein this
colour

Of good and euill.

colour deceiueth, & it is not so properly a case or reprehension, as it is a couëter-colour being in effect as large as the colour it selfe, & that is, *Omnis composito indigentia cuiusdam uidetur esse particeps*, because if on thing wold serue the turne it were euer best, but the defect and imperfeciōs of things hath brought in that helpe to piece the vp as it is said, *Martha, Martha, attendis ad plurima, unum sufficit*. So likewise hereupon *Aesope* framed the fable of the Fox and the Cat, whereas the Fox bragged what a number of shifts and deuises hee had to gette from the hounds, & the Cat said she had but one, which was to clime a tree, which in proofe was better worth thē al the rest, wherof the pro- uerb grew, *Multa nouit Vulpes, sed Felis unum magnum*. And in the morall of this fable it coms likewise to passe? That a good sure friend is a better help at a pinch, then al the stratagems

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- & policies of a mans own wit. So it falleth out to be a common error in negotiating, whereas men haue many reasons to induce or perswade, they strue commonly to utter & vse them all at once, which weakneth them. For it argueth as was said, a needines in euery of the reasons by it selfe, as if one did not trust to any of them, but fled frō one to another, helping himselfe onely with that. *Et quia non profunt singula multa inuuant.*
- Indeed in a set speech in an assembly it is expected a man should vse all his reasons in the case he handleth, but in priuate perswasions it is alwaies a great error. A fourth case wherein this colour may be reprehended is, in respect of that same *vis unita fortior*,
- according to the tale of the French King, that when the Emperors Ambassador had recited his maisters stile at large, which consisteth of many countries & dominions : the French
King

of good and euill.

King willed his Chancellor or other minister to repeate and say ouer France as many times as the other had recited the seuerall dominions, intending it was equiualent with the all, and beside more compacted & v-nited. There is also appertaining to this color an other point, why breaking of a thing doth helpe it, not by way of adding a shew of magnitude vnto it, but a note of excellency and rarity: whereof the formes are, *Where shal you find such a concurrence? Great but not compleate*, for it seemes a lesse worke of nature or fortune to make any thing in his kinde greater then ordinary, then to make a strange cō-position. Yet if it be narrowly considered, this color wil be reprehended or incoūtrede by imputing to al excellencies in compositions a kinde of pouerty or at least a casualty or iopardy, for from that which is excellent in greatnesse somewhat may be taken

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taken or there may be decay, and yet sufficiency left, but from that which hath his price in composition if you take away any thing, or any part do faile, all is disgraced.

6 *Cuius priuatio bona, malum, cuius priuatio mala bonum.*

THe formes to make it conceiued that that was euil which is changed for the better are: *He that is in bel thinks there is no other heauen. Satis queritur, Acorns were good till bread was found. &c.* And of the o. ier side, the formes to make it conceiued that that was good which was chaunged for the worse are, *Bona magis carendo quam fruendo sentimus: bona à tergo formosissime, Good things neuer appear in their full beauty, till they turne their backe, and be going away. &c.* The reprehension of this colour is, that the good or euill which is removed may be esteemed good or euill comparitiuely, and not positue-

of good and euill.

siuely or simply. So that if the priuation be good, it followes not the former condition was euill, but lesse good, for the flower or blossome, is a positiue good, although the remoue of it to giue place to the fruit, bee a comparitiue good. So in the tale of *Esop* when the olde fainting man in the heate of the day cast downe his burthen and called for death, and when death came to know his will with him, said it was for nothings, but to helpe him vp with his burthen againe: it doth not followe that because death which was the priuation of the burthen was ill, therefore the burthen was good. And in this part the ordinary forme of *Malum necessarium* aptly reprehendeth this colour, for *privatio mali necessarij est mala*, & yet that doth not conuert the nature of the necessary euill, but it is euill.

Againe it commeth sometimes to passe, that there is an equaltye
in

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in the change of priuation, and as it were a *Dilemma boni*, or a *Dilemma mali*, so that the corruption of the one good is a generation of the other, *Sorti pater æquus utrique est*: and contrary the remedy of the one euill is the occasion and commencement of another, as in *Scilla* and *Charibdis*

7 *Quod bono vicinum, bonum : quod a bono remotum, malum.*

SVch is the nature of things, that things contrary and distant in nature and quality are also seuered and disioyned in place, and thinges like and consenting in quality are placed, and as it were quartred together, for partely in regard of the nature to spread, multiply, and infect in similitude, and partly in regard of the nature to breake, expell and alter that which is disagreeable and contrary,
most

of good and euill.

most things doe either associate and draw neere to themselues the like, or at least assimilate to themselues that which approcheth neere them, and do also driue away, chase, and exterminate their contraries. And that is the reason commonly yeelded why the middle Region of the aire should be coldest, because the Sun and Stars are either hot by direct beames or by reflection. The direct beames heate the vpper region, the reflected beams from the earth and seas heate the lower Region. That which is in the middest being furthest distant in place from these two Regions of heate are most distant in nature that is coldest, which is that they tearme cold or hot, *per antiperastasin*, that is, inuironing by contraries, which was pleasantly taken hold of by him that said that an honest man in these daies must needes be more honest then in ages heretofore, *propter antiperistasin* because

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because the shutting of him in the middest of contraries must needes make the honesty stronger & more compact in it selfe. The reprehension of this colour is, first many things of amplitude in their kind do as it were ingrosse to themselves all, and leaue that which is next them most destitute, as the shootes or vnderwoode that grow neere a great and spreade tree, is the most pynd and shrubbie wood of the field, because the great tree doth deprive and deceiue them of the sappe and nourishment, so he saith well, *Diuites serui maxime serui*: and the comparison was pleasant of him that compared Courtiers attendant in the Courts of Princes, without great place or office, to fasting daies, which were next the holy-daies but otherwise were the least daies in all the weeke.

Another reprehension is, that things of greatnes & predominancy, thogh
they

Of good and euill.

they do not extenuate the things ad-
ioyning in substance, yet they drown
them and obscure them in shew and
appearance, and therefore the astro-
nomers say, that whereas in all other
planets coniunction is the perfectest
amity: the Sun contrariwise is good
by aspect, but euill by coniunction.

A third reprehension is, because e-
uill approacheth to good sometimes
for concealment, sometimes for pro-
tection: and good to euill, for con-
uersion and reformation. So hypo-
criste draweth neere to religion for
couert and hiding it selfe: *Sape latet*
vitium proximitate boni, and sanctua-
ry men which were commonly inor-
dinate men, and malefactors, were
woont to be neere to Priestes and
prelates and holy men, for the Maie-
stie of good thinges is such, as the
confines of them are reuered. On
the other side, our Sauour charged
with neerenes of Publicans and Rio-
ters

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ter said, *The Phisitian aprocheeth the sicke, rather then the whole.*

8 *Quod quis culpa sua contraxit, maius malum, quod ab externis imponitur, minus malum.*

THe reason is, because the stinge and remorse of the minde accusing it selfe doubleth all aduersitye: contrariwise, the considering and recording inwardly, that a man is cleare and free from fault, and iust imputation, doth attemper outward calamities. For if the euill be in the sence and in the conscience both, there is a gemination of it, but if euill be in the one and comfort in the other, it is a kind of compensation, so the Poets in Tragedies doe make the most passionate lamentations, and those that forerun finall dispaire, to be accusing, questioning, and torturing of a mans selfe.

Seque vnum clamat causumque caput
que

of good and euill.

que malorum. And contrariwise the extremities of worthy persons haue beene annihilated in the consideration of their owne good deseruing. Besides, when the euill commeth from without, there is left a kinde of euaporation of griefe, if it come by humane iniurie, either by indignation and meditating of reuenge from our selues, or by expecting of fore-conceiuing that *Nemesis* and retribution will take hold of the authors of our hurt, or if it be by fortune or accident, yet there is left a kinde of expostulation against the diuine powers. *Atque Deos atque astra vocat crudelia mater.*

But where the euil is deriued from a mans owne fault, there all strikes deadly inwards, and suffocateth. The reprehension of this colour is, first in respect of hope, for reformation of our faults is in *nostra potestate*, but amendment of our fortune simply is

G

not,

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not. Therefore Demostenes in many of his orations saith thus to the people of Athens, That which hauing regard to the time past in the worst point & circumstance of all the rest, that as to the time to come is the best: What is that? Even this, that by your slouth, irresolution, and misgouernment, your affaires are growne to this declination, & decay. For had you vsed and ordred your means and forces to the best, & done your part euery way to the ful, & notwithstanding your matters should haue gon backward in this manner as they do, there had been no hope left of recovery or reputation, but since it hath been only by our own errors &c. So Epictetus in his degrees saith The worst state of man is to accuse extern things better then that to accuse mans self, & best of al to accuse neither. Another reprehension of this colour is in respect of the well bearing of euils, wherewith a man can charge no body but himselfe, which maketh them

of good and euill.

them the lesse.

Leue sit quod bene fertur onus.

And therefore many natures, that are either extreamely proud, and wil take no fault to themselves, or else very true, and cleauing to themselves (when they see the blame of any thing that falls out ill must light vpon themselves) haue no other shift but to beare it out well, and to make the least of it, for as we see when sometimes a fault is committed, and before it be knowne, who is to blame much adoe is made of it, but after if it appeare to be done by a son, or by a wife, or by a neere friend, then it is light made of. So much more when a man must take it vpon himselfe. And therefore it is commonly seene that weomen that marry husbands of their owne chusing against their friends consents, if they be neuer so ill vsed, yet you shall seldome see them complaine, but set a good face on it.

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9 *Quod opera & vertute nostra par-
tum est maius bonum, quod ab alie-
no beneficio, vel ab indulgentia
fortuna delatum est minus bonum.*

THe reasons are first the future hope, because in the fauours of others or the good winds of fortune we haue no state or certainty in our indeuours or abilities we haue. So as when they haue purchased vs one good fortune, we haue them as ready and better edged and inuironed to procure another.

The formes be, *you haue won this by play, you haue not only the water, but you haue the receipt, you can make it againe if it be lost, &c.* Next because these properties which we inioy by the benefit of others, carry with them an obligation, which seemeth a kinde of burthen, whereas the other which deriue from our selues are like the freest parents, *absque aliquo inde ped-
dendo,*

of good and euill.

deudo, and if they proceede from fortune or prouidence, yet they seeme to touch vs secretly with the reuerence of the diuine powers whose fauours we tast and therefore worke a kind of religious feare and restraint, whereas in the other kind, that coms to passe, which the Prophet speaketh. *Letantur & exultans, immolant plagis suis, & sacrificant reti suo.*

Thirdly, because that which cometh vnto vs without our owne vertue, yeeldeth not that commendation & reputation, for actions of great felicity may draw wonder, but praise-lesse, as Cicero saide to Caesar, *qua miremur, habemus, qua laudamus expectamus.*

Fourthly, because the purchases of our own industry are ioyned commonly with labour and strife which giues an edge and appetite and makes the fruition of our desire more pleasant. *Suauius cibus à venatu.*

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70 On the other side there be fower counter colours to this colour rather then reprehensions, because they be as large as the colour it selfe first because felicity seemeth to be a character of the fauour and loue of the diuine powers, and accordingly worketh both confidence in our selues and respect & authority from others. And this felicity extendeth to many casuall things, whereunto the care or vertue of man cannot extend, and therefore seemeth to be at large good, as when *Cesar* said to the sayler, *Casarem portas et fortunam eius*, if he had said, & *virtutem eius*, it had beene small comfort against a tempest, otherwise then if it might seeme vpon merit to induce fortune.

Next, whatsoeuer is done by vertue and industry, seemes to be done by a kind of habite and art, and ther-vpon open to be imitated and followed, whereas felicitie is imitable:

Of good and euill.

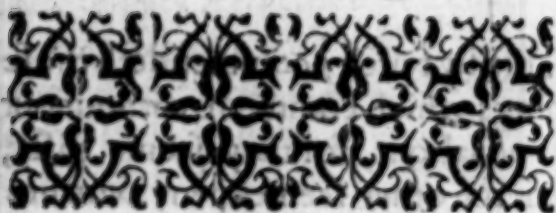
so we generally see, that things of nature seeme more excellent then things of art, because they be imitable: for, *quod imitabile est, potentia quadam vulgatum est.*

Thirdly felicity commendeth those things which cometh without our owne labour, for they seeme gifts, and the other seemes peny worthes whereupon *Plutarch* saith elegantly of the actes of *Timoleon* who was so fortunate, compared with the acts of *Ageflans* and *Epaminondas*, that they were like *Homers verses* they ran so easily and so well. And therefore it is the worde we giue vnto poesie terming it a happy veine, because facillity seemeth euer to come from happinesse.

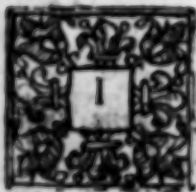
Fourthly, this same *prater spem*, well *prater expectatū*, doth increase y^e price & pleasure of many things, and this

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cannot be incident to those things
that proceede from our owne care
and compasse.



10 *Gradus priuationis maior videtur quam gradus diminutionis : & rursus gradus inceptions maior videtur quam gradus incrementi.*



It is a position in the
Mathematiques that
there is no proportion
betweene somewhat
and nothing, therefore
the

of good and euill.

the degree of nullity and quiddity or
act, seemeth larger then the degrees
of increase and decrease, as to a mo-
noculous it is more to loose one eye,
then to a man that hath two eyes.
So if one haue lost diuers children, it
is more grieve to him to loose the
last then all the rest: because he is
spes gregis, And therefore *Sybilla*
when she brought her three bookes,
and had burned two, did double the
whole price of both the other, be-
cause the burning of that had beene
gradus priuationis, and not *diminu-
tionis*. This colour is reprehended
first in those things, the vse and ser-
uice whereof resteth in sufficiency,
compotency, or determinate quan-
tity, as if a man be to pay one hun-
dredth pounds vpon a penalty, it is
more to him to want xii. pence, then
after that xii. pence supposed to bee
wanting to want ten shillings more:
so the decay of a mans estate seemes

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to bee most touched in the degree when he first growes behind, more then afterwards when he proues nothing worth. And hereof the common formes are, *Sera in fundo per simonia*, and as good neuer a whit, as neuer the better, &c. It is reprehended also in respect of that notion, *Corruptio unius, generatio alterius*: so that *gradus prinationis* is many times lesse matter, because it gives the cause, & motiue to some new course. — As when *Demostenes* reprehended the people for harkning to the cōditions offred by King *Phillip*, being not honorable nor equal, he saith they were but elements of their sloth & weaknesse, which if they were taken away, necessity would teach them stronger resolutions. So Doctor *Hector* was wont to saye to the Dames of London when they complained they were they could not tell how, but yet they could not endure

Of good and euill.

durē to take any Medicine, hee would tell them, their way was onely to be sicke, for then they would bee glad to take any Medicine.

Thirdly, this colour may be reprehended, in respect that the degree of decrease is more sensitiue, then the degree of priuation, for the mind of men, *gratus diminutionis* may worke a wauering betweene hope and feare, and keepe the mind in suspense from settling and accomodating in patience, & resolution: heere of the common formes are, *Better eye out then alwaies ake*, make or mar, &c.

For the second branch of this colour it depends vpon the same general reason: hence grew the common place of extoling the beginning of euery thing. *Dimidiū facti qui bene cœpit*
habet

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habet. This made the Astrologers so idle as to iudge of a mans nature & destiny by the constellation of the moment of his natiuity, or conception. This colour is reprehended, because many inceptions are but as *Epicurus* tearmeth them, *tentamenta*, that is, imperfect Offers and assaies, which vanish and come to no substance without any iteration, so as in such cases the second degree seemes the worthiest, as the body-horse in the Carte, that draweth more then the fore-horse, hercof the common forms are, *the secōd blow makes the fray* *the second word makes the bargain*, *alter principium dedit, alter modū abstulit, &c.* Another reprehensio of this colour is in respect of defatigation, which makes perseuerance of greter dignity then inception, for chance or instinct of nature may cause inception, but settled affection or iudement maketh the continuance,

Thirdly,

Of good and euill.

Thirdly, this colour is reprehended in such things which haue a naturall course and inclination, contrary to an inception. So that the inception is continually euacuated & gets no start, but there behoueth *perpetua inceptionio*, as in the common forme: *non progredi, est regredi, qui non proficit, deficit*; Running against the hill, rowing against the streame, &c. For if it be with the streame, or with the Hill, then the degree of inception is more then all the rest.

Fourthly, this colour is to be vnderstood of *gradus inceptionis à potētia, ad actum comparatus cum gradu ab actu ad incrementum*: For otherwise, *maior videtur gradus ab impotentia, ad potentiam, quam à potentia ad actum.*

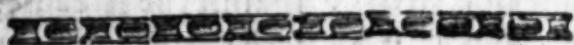
(* . *)

H

The



The second part of ESSAIES.



I. Of Religion.



HE quarrels and di-
uisions for *Religion*,
were euils vnknowne
to the Heathen : and
no maruell ; for it is
the true God that is the ielous God ;
and the Gods of the Heathen were
good fellowes , but yet the bonds of
religious vnity, are so to be strength-
ned, as the bonds of humaine socie-
ty

ESSAIES.

ty be not dissolued. *Lucretius* the Poet, when hee beheld the Act of *Agamemnon*, induring and assisting at the sacrifice of his Daughter, concludes with this verse ;

Tantum religio potuit suadere malorū

But what would hee haue done, if hee had knowne the massacre of *Fraunce*, or the powder-treason of *England*? Certainly he would haue bin seauen times more Epicure and Atheist then he was. Nay, he would rather haue chosen to be one of the Mad men of *Munster*, then to haue beene a partaker of those Counsels. For it is better that Religion should deface mens vnderstanding, then their Piety and Charity ; retaining reason onely but as an *Engine*, and *Charriot-Driuer* of Cruelty and Malice. It was a great blasphemy, when the Deuill said ; *I will ascend and bee*

Of Religion.

like the highest : but it is a greater blasphemy, if they make God to say; *I will descend, and be like the Prince of Darknesse* : and it is no better, when they make the cause of Religion descend, to the execrable actions of murdering of Princes, butchery of people, and firing of States. Neither is there such a sinne against the person of the Holy-Ghost (if one should take it literally) as in stead of the likenesse of a *Dove*, to bring him downe in the likenesse of a *Vulture*, or *Raven*; nor such a scandal to their Church, as out of the Barke of Saint Peter, to set forth the flag of a Barke of *Pyrats* and *Assassins*. Therefore since these thinges are the common enemies of humane society; *Princes* by their power; *Churches* by their Decrees; and all learning, Christian, Morall, of what soeuer Sect or opinion, by their *Mercury Rod*; ought to ioyne in the damning to Hell

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ESSAYS.

Hell for euer, these factes, and their supports : and in all Counsels concerning Religion, that Counsell of the Apostle, would be prefixed, *Ira hominis non implet iustitiam Dei.*

2. Of Death.



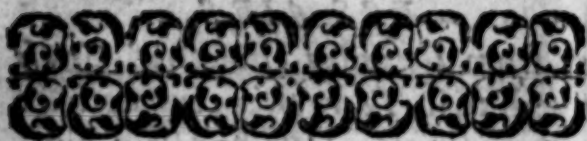
EN feare Death, as Children feare to goe in the darke : and as that naturall feare in Children is encreased with tales ; so is the other. Certainly, the feare of death in contemplation of the cause of it, and the yssue of it, is religious : but the feare of it, for it selfe is weake. Yet in religious meditations there is mixture of vanity, and of superstition. You shall read in some of the *Fryers* Bookes of Mortification, that a Man should thinke with himselfe, what the paine

Of Death.

is, if he have but his fingers end pressed, or tortured; and thereby imagine what the paines of Death are, when the whole body is corrupted and dissolved: when many times, Death passeth with lesse paine, then the torture of a Limb. For the most vitall parts are not the quickest of sense. And to speake as a *Philosopher* or naturall man, it was well saide; *Pompa mortis magis terret, quam mors ipsa*. Groines and Conuulsions, and a discoloured face, and friends weeping, and Blackes and Obsequies, and the like, shew Death terrible. It is worthy the obseruing, that there is no passion in the mind of Man so weake, but maisters the feare of Death; and therefore Death is no such Enemy, when a Man hath so many followers about him, that can win the combat of him. *Revenge* triumphs ouer Death, *Loue* esteemes it not, *Honour* aspieth to it, deliue-
ry

ESSAIES.

ry from *Ignominy* chuseth it, *Griefe* flyeth to it, *Feare* preoccupateth it: nay we see after *Otho* had slain himselfe, pittie (which is the tendrest of affections) prouoked many to dye. *Seneca* speaketh of nicenesse; *Cogita quàm diu eadem feceris*; *Mori velle non tantum fortis, aut miser, sed etiam fastidiosus potest*. It is no lesse worthy to obserue how little alteration in good Spirits the approaches of death make: but they are the same till the last. *Augustus Caesar* died in a complement, *Tiberius* in dissimulation, *Vespasian* in a iest, *Galba* with a sentence, *Septimus Senerus* in dispatch; and the like. Certainly the *Stoikes* bestowed too much cost vpon death, and by their great preparations made it appeare most fearefull. Better saith he, *Qui finem vite extremum inter munera ponat natura*. It is as naturall to die, as to be borne; and to a little Infant perhaps, the one as painefull as the other. Of



3. Of Goodnesse, and Goodnesse of Nature.

Take Goodnesse in this
sence, the affecting of
the *weal* of men, which
is, that the *Gracians*
call *Philanthropia*; for
the word *Humanity* (as it is vsed) it
is a little too light, to expresse it.
Goodnesse I call the habite; and *good-
nesse of Nature*, the inclination. This
of all vertues, is the greatest: being
the Charracter of the *Deity*; and
without it, man is a busie, mischee-
uous, wretched thing: no better
then a kind of vermine. *Goodnesse* an-
swers to the *Theologicall* vertue *Cha-
rity*, and admits not excesse, but er-
ror. The *Italians* haue an vngracious
pro-

ESSAIES.

prouerb, *Tanto buon, che uelmiente ;*
So good, that bee is good for nothing.
And one of the Doctours of *Italy*,
Nicholas Machiavel had the confidence to put in writing, almost in plaine tearmes ; *That the Christian Faith had giuen vp good Men in prey,* to those that are tyrannicall and vniust ; which he spake, because indeed there was neuer Law, or Sect, or opinion, did so much magnifie goodnesse, as the *Christian Religion* doth. Therefore to auoid the scandall, and the danger both ; it is good to take knowledge of the errours of an habite so excellent. Secke the good of other Men, but bee not in bondage to their faces or fancies : for that is but facility, and softnesse ; which taketh an honest mind prisoner. Neither giue thou *Aesops* Cock a *Gem*, who would be better pleased if he had had a Barly Corne. The example of God teacheth the lesson truly, He

Of goodnesse, &c.

He sendeth his raine, and maketh his Sunne to shine vpon the iust and vniust; but he doth not raine wealth, nor shine honour and vertues vpon Men equally. Common benefits are to be communicate with all, but peculiar benefits with choise. And beware how in making the portraiture, thou breakest the patterne. For *Diuinity* maketh the loue of our selues the patterne, the loue of our Neighbours but the *Portraiture*. *Sell all thou hast and giue it to the poor, and follow me*; but sell not all thou hast, except thou come and follow me; that is, except thou haue a vocation, wherein thou maiest doe as much good with little meanes, as with great: For otherwise in feeding the streames, thou driest the Fountaine. Neither is there onely a habite of goodnesse, directed by right reason: but there is in some Men, euen in *Nature*, a disposition towards

ESSAIES.

wards it : as on the other side, there is a naturall malignity . For there be that in their nature do not affect the good of others: the lighter sort of malignity, turneth but to a crosse-nesse, or frowardnesse, or aptnesse to oppose, or difficilnesse, or the like : but the deeper sort , to enuy and meere mischeefe . There bee many *Misanthropi*, that make it their practise to bring Men to the bough, and yet haue neuer a tree for the purpose in their Gardens, as *Timon* had. Such dispositions are the very errours of *humane nature* : and yet they are the fittest Timber to make great Politiques of ; like to knee-timber that is good for ships that are ordained to be tossed, but not for building houses that shall stand firme.

of



4 Of Cunning.



WE take *Cunning* for a
finister or crooked
Wisdom : and cer-
tainly there is a great
difference betweene
a cunning man, and a
Wise man : not onely in point of ho-
nesty, but in point of ability . There
be that can packe the Cards, and yet
cannot play well, So there are some,
that are good in canuasses and facti-
ons, that are otherwise weake Men,
Againe, it is one thing to vnderstand
persons, and another thing to vn-
derstand matters : for many are per-
fect in mens humours, that are not
greatly capable of the reall part of
businesse ; which is the constitution
of

ESSAIES.

of one, that hath studied men, more
then Bookes. Such men are fitter for
practise, then for counsell; and they
are good but in their owne Alley;
turne them to new men, and they
haue lost their ayme. So as the olde
rule to know a fool from a wise man;
Mitte ambo nudos ad ignotos & vide-
bis; doth scarce hold for them. Euen
in busines, there are some that know
the resorts and fals of businesse, that
cannot sinke into the maine of it: like
a house that hath conuenient staires
and entries, but neuer a faire roome.
Therefore you shall see them finde
out pretty looses in the conclusion,
but are no waies able to examine or
debate matters: and yet commonly
they take aduantage of their inabi-
lity, and would be thought wits of
direction. Some build rather vpon
abusing others, and as wee now
say, putting trickes vpon them,
then vpon soundnesse of their owne
pro⁷

Of Marriage, &c.

proceedinges. But Salomon saith;
*Prudens aduertit ad gressus suos: stultus
diuertit ad dolos.* Very many are
the differences betweene cunning
and wisdom: and it were a good
deede to set them downe; for that
nothing dooth more hurt in State,
then that cunning Men passe for
wise.



5. Of Marriage and single life.



EE that hath Wife
and Children, haue
giuen Hostages to
Fortune. For they
are impediments to
great enterprises, &
the

ESSAIES.

ther of vertue or mischiefe. Certainly the best workes, and of greatest merit for the publike, haue proceeded from the vnmarrried, or childlesse Men; which haue sought eternity in memory, and not in posterity; and which both in affection and meanes, haue married and endowed the publike. Yet some there are, that lead a single life, whose thoughts do end with themselues, and do account future times, impertinences. Nay, there are some others, that esteeme Wife and Children, but as bills of charges. But the most ordinary cause of a single life, is liberty; specially in certain selfe-pleasing and humorous minds, which are so sensible of euery restriction, as they will go neere to think their Girdles and Garters, to bee bonds and shakles. Vnmarrried men are best Friends; best Maisters; best Seruants; not alwaies best Subiects: for they are light to runne away; and al-

Of Marriage, &c.

almost all fugitives are of that condition. A single life is proper for Church-men. For Charity will hardly Water the ground, where it must first fill a poole. It is indifferent for Iudges and Magistrates. For if they be facile and corrupt, you shall have a Seruant five times worse then a Wife. For Souldiers, I finde the Generals commonly in their hortatiues, put men in mind of their Wiues, and Children; and I think the despising of marriage, amongst the Turkes, maketh the vulgar Souldier more base. Certainly, Wife and Children are a kind of discipline of humanity, and single men are more cruell and hard-hearted: good to make severe Inquisitors. Graue Natures led by Custome, and therefore constant, are commonly louing Husbands: as was said of *Ulysses*; *Vetulam, prae-*
lit immortalitati. Chast Women are often proud and froward, as presu-

ming

ESSAYES.

ing vpon the merit of their chastity. It is one of the best bondes both of chastity and obedience in the Wife; if shee thinke her Husband wise; which shee will neuer doe, if she finde him iealous. Wiues are young mens Mistresses; companions for middle age; and old mens Nurses. So as a man may haue a quarrell to marry when he will; but yet was reputed one of the Wise men, that made answer to the question; *When a man should marry?* A young Man not yet, an elder man not at all.



6. Of Parents and Children.

THE ioyes of Parents are secret, and so are their griefes & tears: they cannot vtter the one, nor they
I will

Of Parents, &c.

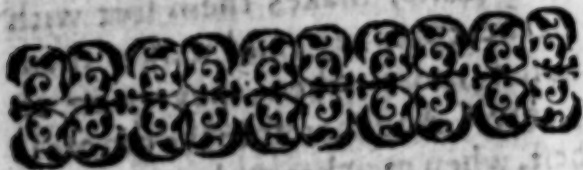
will not utter the other. Children
sweeten labours, but they make mis-
fortunes more bitter: they increase
the cares of life, but they mitigate
the remembrance of death. The per-
petuity by generation, is common
to Beasts; but memory, merit, and
Noble workes are proper to men.
They that are the first raisers of their
house, are most indulgent towards
their Children; beholding them, as
the continuance, not onely of their
kind, but of their work; and so both
Children and Creatures. The diffe-
rence of affection in Parents to-
wards their severall Children, is ma-
ny times vnequall; and sometimes
vnworthy: specially in the Mother,
as *Salomon* saith; *A Wise Sonne reioy-
ceth the Father, but an vngracious Son
shames the Mother.* A man shall see
where there is a House full of Chil-
dren, one, or two of the eldest re-
spected, and the youngest made wan-
sons,

ESSAYS.

sons, but in the middle, some that are as it were forgotten; who nevertheless prove the best. The illiberality of Parents in allowance towards their Children in an harmefull error: makes them base, acquaintes them with shifts, makes them sort with meane company; and makes them surfeit more when they come to plenty. And therefore the proove is best, when men keepe their authority towards their Children, but not their Purse. Men have a foolish manner, both Parents, Schoolemaisters, and Servants, in Creating and breeding an emulation betweene Brothers during Childhood, which many times sorteth to discord when they are men, and disturbeth families. The *Italians* make little difference betweene Children and Nephewes, or neere Kinsfolke: But so they be of the lumpe, they care not, though they passe not through their

Of Nobility.

owne body: and to say truth, in nature it is much a like matter, in so much that wee see a Nephew sometimes resembleth an Vnckle, or a Kinsman, more then his owne Parent, as the blood happens.



7. Of Nobility.



It is a Reuerend thing to see an ancient castle or building not in decay; or to see a faire timber tree sound and perfect: how much more to behold an ancient noble family, which hath stood against the Waues and Weathers of time.

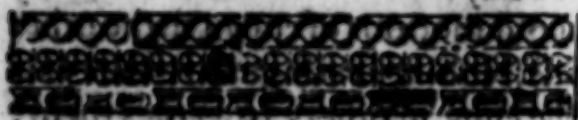
For

ESSAIES.

For new Nobility is but the Act of power; but auncient Nobility is the Act of time. The first raisers of *Fortunes* are commonly more vertuous, but lesse innocent, then their descendants. For there is rarely rising, but by a commixture of good and euill Arts. But it is reason the memory of their vertues remaine to their posterities, and their fautes die with themselves. *Nobility* of Birth, commonly abateth industry, and he that is not industrious, enuieth him that is; Besides Noble persons, cannot goe much higher: And he that standeth at a stay when others rise, can hardly avoid motions of enuy. On the other side, *Nobility* extinguisheth the passionate enuy in others towards them; because they are in possession of *Honor*: and *Enuy* is as the Sun beames, that beat more vpon a rising ground then vpon a leuel. A great *Nobility* addeth Maiesty to a *Monarch*, but di-

Of Nobility.

minisheth power: and putteth life & Spirit into the people; but presseth their fortunes. It is well when Nobles are not too great for *Soueraignty*, nor for *Iustice*; and yet maintained in that height, as the insolency of Inferiours may be broken vppon them, before it come on too fast vpon the Maiesty of *Kings*. Certainly, *Kings* that haue able men of their Nobility, shall finde ease in employing them, and a better slide in their businesse: For people naturally bend to them, as borne in some sort to commaund.



8. Of Great Place.

MEN in great place, are thrice Seruants: Seruants of the Soueraigne,

ESSAYS.

uerainety, or State; Seruants of Fame, and Seruants of businesse. So as they haue no freedome, neither in their persons, nor in their actions, nor in their times. It is a strange desire to seeke power, and to loose liberty: or to seek power ouer others, and to lose power ouer a mans selfe. The rising vnto place is labourious, and by paines, men come to greater paines: and it is sometimes base, and by indignities men come to Dignities: the standing is slippery; and the regress is eyther a downe-fall, or at least an *Eclipse*; which is a melancholy thing. Nay, retire, men cannot when they would, neyther will they when it were reason; but are impatient of priuatenesse, even in age and sicknesse, which require the shadow. Certainly, great persons had neede to borrow other mens opinions, to thinke themselues happy: for if they iudge by their owne feeling, they cannot

Of great Place.

cannot finde it; but if they thinke with themselves, what other Men thinke of them, and that other men would faine be as they are, then they are happy as it were by report, when perhaps they find the contrary within; for they are the first that finde their owne griefes, though they bee the last that finde their owne faulces. Certainly, men in great fortunes are straungers to themselves, and while they are in the puffle of businesse, they haue no minde to tend their health, eyther of body or minde. *Ille mors grauis incubat, qui notus nimis omnibus, ignotus moritur sibi.* In place there is licence to do good and euill: whereof the latter case is a curse; for in euill the best condition is, not to will; the second not to can. But power to doe good, is the true and lawfull end of aspiring. For good thoughts (though God accept them) yet, towards men are little better then

ESSAIES.

then good dreames, except they bee put in Act; and that cannot be without power and place; as the vantage and commanding ground, Merit is the end of mans motion; and conscience of merit, is the accomplishment of mans rest. For if a man can in any measure bee partaker of Gods Theater, he shall likewise bee partaker of Gods Rest. *Et conuersus Deus ut aspiceret opera que fecerunt manus sua uidit quod omnia essent bona nimis,* and then the Sabbath. In the discharge of thy place, set before thee thine owne examples; for imitation is a Globe of precepts. And after a time, set before thine owne example, and examine thy selfe strictly, whether thou dost not best at first. Resorme without brauery or scandall of former times and persons, but yet set it downe to thy selfe, as well to create good presidents, as to follow them. Reduce things to the first
insti-

Of great Places.

Institution, and obserue wherein and how they haue degenerate; but yet aske counsell of both times; of the ancient time what is best; and of the latter time what is fittest. Seeke to make thy course regular, that Men may know before hand what they may expect; but be not too positieue, and expresse thy selfe wel when thou digressest from thy rule. Preserue the rights of thy place, but stirre not questions of Iurisdiction; and rather assume thy right in silence and *de facto*, then voyce it with claimes, and challenges. Preserue likewise the rights and of inferiour places; and thinke it more honour to direct in chiefe, then to bee busie in all. Embrace and inuite helpes, and intelligence touching the execution of thy place; and doe not driue away such as bring thee information, as Medlers, but accept of them in good part. The vices of authority are chief-

ESSAYS.

ly foure. *Delaies, Corruptions, Rough-
ness, and Facility.* For *Delaies*, giue
easie access, keep times appointed,
goe through with that which is in
hand, and interlace not businesse, but
of necessity. For *Corruption*, do not
onely binde thine owne handes, or
thy Seruants handes that may take;
but binde the handes of them that
should offer. For integrity vsed doth
the one, but integrity professed, and
with a manifest detestation of bribe-
ry, doth the other. And auoyd not
onely the fault, but the suspition,
Whosoever is found variable and
changeth manifestly, without mani-
fest cause, giueth suspition of cor-
ruption. A Seruant or favorite if hee
bee inward, and no other apparant
cause of esteeme: is commonlie
thought but a by-way. For rough-
ness is a needlesse cause of discon-
sent. Severity breedeth feare, but
roughness breedeth hate. Even re-
proofes

Of great Places.

proofes from authority, ought to be
grave and not taunting. As for Faci-
lie, it is worse then bribery; for
bribes come but now and then, but
if importunity, or idle respects leade
a man, he shall neuer be without. As
Salomon saith; *To respect persons is*
not good, for such a man will transgresse
for a peece of Bread. It is most true that
was anciently spoken; *A place shew-*
eth the Man: and it sheweth some to
the better, and some to the worse,
Omnium consensu capax imprerij nisi
imperasset, saith *Tacitus* of *Galba*;
but of *Vespasian* he saith; *Solus impe-*
rantium Vespasianus mutatus in meli-
us: Though the one was meant of
sufficiency, the other of manners and
affection. It is an assured signe of a
worthy and generous Spirit whom
honour amends. For honour is or
should be the place of *Vertue*, and as
in nature thinges moue violently to
their place, & calmly in their place;

ESSAIES.

so vertue in ambition is violent, in
authority, settled and calme.



9. Of Empire.

IT is a miserable state
of minde, to haue few
things to desire, and
many things to feare:
and yet, that common-
ly is the case of Kinges; who being
at the highest, want matter of desire;
which makes their mindes the more
languishing, and haue many repre-
sentations of perils and shaddowes,
which makes their mindes the lesse
cleere. And this is one reason also
of that effect, which the Scripture
speaketh of; *that the Kings hart is in-
scruta-*

Of Empire.

scrutable. For multitude of ielousies, and lacke of some predominant desire, that should marshall and put in order all the rest, maketh any many heart hard to find, or sound. Hence cometh it likewise that Princes many times make themselves desires, & set their hearts vpon toys; sometimes vpon an order; sometimes vpon the aduancing of a person; sometimes vpon obtaining excellency in some Art, or seate of the hand: and such like things, which seeme incredible to those that knowe not the principle; *That the mind of Man is more cleered and refreshed by profiting in small things, then by standing as a stay in great.* Therefore, great and fortunate Conquerours in their first yeares, turne melancholy and superstitious in their latter, as did *Alexander* the great, and in our memorie *Charles* the fifth, and many others. For hee that is vsed to goe forward,
and

ESSAIES.

and findeth a stop, falleth out of his owne fauour. A true temper of gouernment is a rare thing: For both temper and distemper consist of contraries. But it is one thing to mingle contraries, another to interchange them. The answer of *Apolonius* to *Vespasian*, is full of excellent instruction. *Vespasian* asked him, *What was Neroes ouerthrow*: hee answered; *Nero could touch and tune the Harpe well; But in gouernment sometimes he used to winde the pinnes too hie, and sometimes to let them downe too low.* And certaine it is, that nothing destroyeth authority, so much as the vnequall and vntimely interchange of pressing power and relaxing power. The wisdom of all these latter times, in Princes affaires, is rather fine deliueries, and shiftings of dangers and mischeefes when they are neere, then solide and grounded courses keepe them aloofe. But let

men

Of Empire.

men beware how they neglect and suffer matter of trouble to be prepared : for no man can forbid the sparke, nor tell whence it may come. The difficulties in Princes businesse are many times great, but the greatest difficultie, is often in their owne minde. For it is common with Princes (saith *Tacitus*) to will contradictory. *Sunt plerunque Regum voluntates, vehementes, & inter se contraria.* For it is the Solocisme of power, to think to commaund the end, and yet not to endure the meane. *Princes* are like to the heauenly bodies, which cause good or euill times; and which haue much veneration, but no rest. All precepts concerning *Kinges* are in effect comprehended in these two remembrances. *Memento quod es homo*, and *Memento quod es Deus*, or *Vice dei* : The one to bridle their power, & the other their will.

10. Of Counsell.



He greatest trust be-
tweene man, is the
trust of giving Coun-
sell. For in other con-
fidences men commit
the parts of their life, their Landes,
their Goods, their Child, their cre-
dit; some particular affaire. But to
such as they make their Counselors
they commit the whole; by howe
much the more they are obliged to
all faith and integrity. The Wisest
Princes need not thinke it any dimi-
nution to their greatnesse, or dero-
gation to their sufficiency, to relye
upon counsell. God himselfe is not
without: but hath made it one of

K

the

Of Counsell.

the great names of his blessed Sonne
(the Counsellor.) Salomon hath pro-
nounced, that *In Counsell is Stability.*
Things will haue their first or second
agitation; if they be not tossed vpon
the arguments of counsell, they will
be tossed vpon the waues of *Fortunes*,
and be full of inconstancy, doing, &
vndoing, like the seeling of a drun-
ken man. *Salomons* son, found the
force of counsell, as his Father saw
the necessity of it. For, the beloued
kingdom of God; was first rent and
broken by ill Counsell; vpon which
Counsell there are set for our instru-
ction, the two markes, whereby bad
counsell is for euer best discerned,
that is, was young counsell for the
persons, and violent counsel for the
matter. The ancient times do set
forth in figure, both the incorporati-
on, and inseperable coniunction of
Counsell with *Kings*; and the wise
and politick vse of counsel by *Kings*.

the

ESSAYS.

the one, in that they say *Jupiter* did marry *Metis* (which signifieth Counsell.) So as Soueraignty or authority is married to Counsell. The other, in that which followeth, which was thus; They say after *Jupiter* was married to *Metis*, she conceiv'd by him, and was with child; but *Jupiter* suffered her not to stay till shee brought forth, but eate her vp; whereby hee became with child, and was deliuered of *Pallas*, armed out of his head. Which monstrous fable, containeth a secret of *Empire*: How Kinges are to make vse of their counsell of state, That first they ought to referre matters to them, which is the first begetting, or impregnation; but when they are elaborate, molded, and shaped in the womb of their Counsell, and grow ripe, & ready to be brought forth; that then they suffer not their counsell to go through, with the resolution and direction, as if it depended

Of Counsell.

ded vpon them; but take the matter backe into their owne hand, & make it appeare to the world, [that the decrees and final directions (which because they come forth with prudence and power, are resembled to *Pallas* armed) proceeded from themselves; and not only from their Authoritie, but (the more to adde reputation to themselves) from their head and deuise. The inconueniencies that haue bin noted in calling and vsing counsell, are three. First, the revealing of affaires, whereby they become lesse secret. Secondly, the weakning of the authority in Princes, as if they were lesse of themselves. Thirdly, the danger of being vnfaithfully counselled, and more for the good of the that is counselled. For which inconueniencies, the doctrine of *Italy*, and practise of *France*, hath introduced *Cabinet Counsels*, a remedy worse then the disease. But the secrecie

Princes

ESSAIES.

Princes are not bound to communicate all matters with al Counsellors, but may extract and select. Neither is it necessary, that he that consulteth what he should doe, should declare what he will do. But let Princes beware, that the vnsecreting of their affaires come not from themselves. And as for *Cabinet Counsell*, it may be their *Mot, Plenus rimarum sum.* One futile person, that maketh it his glory to tel, wil do more hurt, then many that knowe it their Dutie to conceal. For weakning of authority, the Fable sheweth the Remedie; neither was ther euer Prince bereaued of his dependances by his counsell, except where there hath beenc either an ouer greatnesse in one, or an ouerstrict combination in diuers. For the last inconuenience that men wil counsel with an eie to themselves. Certainly, *Non inueniunt fidem super terram*, is meant of the Nature of

Of Counsell.

times, and not of all perticuler persons. There bee that are in Nature faithfull, and sincere, and plaine, and direct, not crafty and inuolued. Let Princes aboue al, draw to themselves such natures. Besides, counsellors are not commonly so vnited, but that one keepeth Sentineil ouer another. But the best remedy is, if Princes know their Counsellors, as well as their Counsellors know them, *Principis est virtus maxima nosse suos*. And of the other side, Counsellors should not be too speculative into their Soueraignes person. The true composition of a Counsellor, is rather to be skilfull in their Maisters businesse, then in his nature. For then he is like to aduise him, and not to feede his humor. It is of singular vse to Princes, if they take the opinions of their Counsell, both seperately and together. For private opinion is more free, but opinion before others, is

more

ESS AIES,

more reverent. In priuate, men are more bold in their owne humours; and in consort, men are more obnoxious to others humours. Therefore it is good to take both, and of the inferiour sort rather in priuate to preserue freedome; of the greater rather in consort, to preserue respect. It is in vain for *Princes* to take counsell concerning matters; if they take no counsell likewise concerning persons. For all matters are as dead Images, and the life of the execution of affairs, resteth in the good choise of persons. Neither is it enough to consult concerning persons, *secundum genera*, as in an *Idea*, or Mathematicall description, what kinde of person should be; but in *indiuiduo*: For the greatest errors, & the greatest iudgement, are shewed in the choise of *Indiuiduals*. It was truely said, *Optimi Consiliarij mortui*. Books will speake plaine, when Counsellors

Of Dispatch.

Iors blanch. Therefore it is good to be conuerfant in them, specially the Bookes of such as themselves haue bin Actors vpon the Stage.



II. Of Dispatch.



Affected Dispatch, is one of the most dangerous things to businesse, that can be. It is like that which the *Physitians* call, Pre-digestion, or hasty digestion, which is sure to fill the body full of Crudities, & secret seeds of diseases. Therefore measure not dispatch by the times of sitting, but by the advancement of the busines. It is the care of some only, to come
off

ESSAYS.

off speedily for the time, or to continue some false periods of businesse, because they may seeme men of dispatch. But it is one thing to make short by contracting; another by cutting off: and businesse so handled by peeces, is commonly protracted in the whole. I knew a wise man had it for a by-word, when he sawe men hasten to a conclusion; *Stay a little that we may make an end the sooner.* On the other side, true dispatch is a rich thing: For time is the measure of businesse, as Money is of wares; and businesse is bought at a deere hand, where there is small dispatch. Give good hearing to those that giue the first information in businesse; and rather direct them in the beginning, then interrupt them in the continuance of their speeches: For he that is put out of his own order, will go forward and backwards, and be more tedious by parcels,

Of Dispatch.

parcels, then he could haue beene at once. But sometimes it is seene, that the Moderator is more troublesom, then the *Actor*. Iterations are commonly losse of time; but there is no such gaine of time, as to iterate often the state of the question. For it chaseth away many a friuolous speech, as it is coming forth. Long and curious speeches are as fit for dispatch, as a Robe or Mantle with a long traine, is for race. Prefaces, and passages, and excusations, and other speeches of reference to the person, are great waists of time, and though they seeme to proceede of modesty, they are brauery. Ye beware of being too materiall, when there is any impediment or obstruction in mens will. For preoccupation euer requireth Preface: like a fomentation to make the vnguent enter. Aboue all thinges, order and distribution is the life of dispatch:

ESSAIES.

so as the distribution be not too subtil: For he that doth not diuide, will neuer enter well into businesse; & he that diuideth too much, will neuer come out of it clearly. To chuse time, is to saue time, and an vnreasonable motion is but beating the aire. There be three parts of busines; the preparation, the debate, or examination, & the perfection. Whereof if you looke for dispatch, let the middle onely be the work of many, and the first and last the worke of few. The proceeding vpon somewhat conceived in writing, dooth for the most part facilitate dispatch. For though it should be wholly rejected, yet that Negative is more pregnant of a direction, then an indefinite; as Ashes are more generative then Dust.

Of



12. Of Loue.



One is the Argument alwaies of *Comedies*, and many times of *Tragedies*. VVhich sheweth well, that it is a passion generally light, & sometimes extreame. Extreame it may well be, since the speaking in a perpetuall *Hyperbole*, is comely in nothing but *Loue*. Neither is it there-ly in the phrase. For whereas it hath beene well said, that the *Arch-flatterer*, with whom all the petty-flatterers haue intelligence, is a Mans selfe, certainly the louer is more. For there was never proud Man thought so absurdly well of himself,

ESSAIES.

as the Lover doth of the person loved: and therefore it was well said, that it is impossible to love, and to be wise. Neither doth this weakness appeare to others onely, and not to the party loved, but to the loved most of all, except the love be reciproque. For it is a true rule, that love is ever rewarded eyther with the reciproque, or with an inward & secret contempt. By how much the more, men ought to beware of this passion, which looseth not onely other thinges, but it selfe. As for the other losses, the Poets relation doth well figure them: That he that preferred *Helena*, quitted the guists of *Juno* and *Pallas*. For whosoever esteemeth too much of amorous affection, quitteth both riches and wisdom. This passion hath his clouds in the very times of weakness; Which are great prosperity, and great aduersity (though this latter

ter

Of Dispatch.

ter hath been lesse obserued.) Both which times kindle loue and make it more seruent, and therefore shew it to be the childe of folly. They do best that make this affection keepe quarter, and seuer it wholly from their serious affaires and actions of their life. For if it checke once with busines, it troubleth Mens fortunes, and maketh men, that they can no waies be true to their owne ends.



13. Of Friendship.



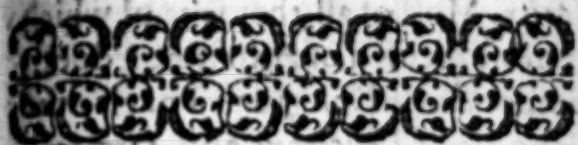
Here is no greater desert or wildernesse, then to bee without true friends. : For without friendship, soci-

ESSAYS.

society is but meeting. And as it is certaine, that in bodies inanimate, union strengthneth any naturall motion, and weakneth any violent motion; So amongst men, friendship multiplyeth ioyes, and diuideth griefes. Therefore whosoever wanteth fortitude, let him worshippe *Friendship*. For the yoke of *Friendship* maketh the yoke of *Fortune* more light. There be some whose liues are, as if they perpetually plaid upon a Stage, disguised to al others, open onely to themselves. But perpetuall dissimulation is painefull; and he that is all *Fortune*, and no *Nature* is an exquisite *Hireling*. Liue not in continuall smother, but take some friends with whom to communicate. It will vnfold thy vnderstanding; it will euaporate thy affections; it will prepare thy businesse. A man may keepe a corner of his mind from his friend, and it be but to witnessse

Of Friendship.

ness to himselfe, that it is not vpon facility, but vpon true vse of friendship that he imparteth himselfe. Want of true friends, as it is the reward of perfidious natures; so is it an imposition vpon great fortunes. The one deserue it, the other cannot scape it. And therefore it is good to retaine sincerity, and to put it into the reckoning of *Ambition*, that the higher one goeth, the fewer true friendes he shall haue. Perfection of friendship, is but a speculation. It is friendship, when a man can say to himselfe, I loue this Man without respect of vtility. I am open hearted to him, I single him from the generality of those with whom I liue; I make him a portion of my owne wishes.



14. *Of Atheisme.*

I Had rather beleecue all the fables in the *Legend*, and the *Alcaron*, then that this vniuersal frame is without a minde. And therefore, God neuer wrought myracle to conuince Atheists, because his ordinary workes conuince them. Certainly, a little *Philosophy* inclineth mans minde to *Atheisme*, but depth in *Philosophie* bringeth men about to Religion. For when the minde of man looketh vpon second causes scattered, sometimes it resteth in them; but when it beholdeth them confederate & knit together, it flies to prouidence, and

L Diety.

Of Atheisme.

Deity. Most of all, that school which is most accused of Atheisme, dooth demonstrate Religion. That is, the Schoole of *Leucippus* and *Democritus*, and *Epicurus*. For it is a thousand times more credible, that foure mutable Elements, and one immutable first Essence, duely and eternally placed, neede no God; then that an army of infinit small portions or seeds vnplaced, should haue produced this order, and beauty, without a diuine Marshall. The Scripture sayeth, *The Foole hath said in his heart, there is no God.* It is not saide, *The Foole hath thought in his heart.* So as hee rather saith it by rote to himselfe, as that he would haue; then that hee can thoroughly belecue it, or be perswaded of it. For none deny there is a God, but those for whom it maketh, that there wer no Cod. *Epicurus* is charged, that hee did but dissemble for his credits sake, when hee affirmed
there

ESSAIES.

there were blessed natures, but such as enjoyed themselves, without having respect to the gouvernement of the world. Wherein they say, he did temporize, although in secret, hee thought, there was no God. But certainly he is traduced; for his words are noble and diuine. *Non Deos vulginegare profanū, sed vulgi opiniones Dijs applicare profanum.* Plato could haue said no more. And although he had the confidence to deny the administration, hee had not the power to deny the nature. The *Indians* of the West haue names for their particular Gods, though they haue no name for God: as if the Heathens should haue had the names, *Iupiter, Apollo, Mars, &c.* but not the word *Deus*; which shewes yet they haue the notion, though not the full extent. So that against Atheistes, the most barbarous Sauages, take part with the subtillest Phylosophers.

Of Atheisme.

They that deny a God destroy mans Nobility. For certainly man is of kin to the beasts by his body; and if hee be not of kin to God by his Spirite, he is a base and ignoble Creature. It destroyes likewise magnanimity, & the raising of humane Nature. For, take an example of a Dog, and mark what a generosity and courage hee will put on, when he findes himselfe maintained by a man, which to him is instead of a God, or *Melior Natura*; Which courage is manifestly such, as that creature, without that confidence of a better Nature then his owne, could neuer attain. So man when he resteth and assureth himself vpon Diuine protection and fauour, gathereth a force, and faith, which humane Nature in it selfe could not obtaine. Therefore, as *Atheisme* is in all respects hatefull; So in this, that it depriueth humane Nature of the meanes to exalt it selfe aboue humane

ESSAIES.

humaine frailty . As it in particular persons ; so it is in Nations . Neuer was there such a State for magnanimity as *Rome* . Of this state, heare what *Cicero* saith ; *Quam volumus licet P. Cons. nos amemus , tamen nec numero Hispanos, nec robore Gallos, nec calliditate Pœnos, nec artibus Græcos, nec denique hoc ipso huius gentis et terra domestico, nativæque sensu Italos ipsos & Latinos ; sed pietate, ac religione, atque hac unâ sapientiâ quod Deorum immortalium numine omnia regi gubernarique perspeximus, omnes genote, Nationesque superamus,*



12. Of Superstition.



I were better to haue
no opinion of God at
all; then such an opini-
on as is vnworthy of
him; For the one is vn-
beleefe, the other is *Contumely*; and
certainly superstition is the reproch
of Deity. *Atheisme* leaues a Man to
sense, to Philosophy, to naturall pi-
ety, to Lawes, to reputation, all
which may bee guides vnto vertue,
though Religion were not: but su-
perstition dismounts all these, and
erecteth an absolute Tyranny in the
mind of men. Therefore *Atheisme*
did neuer perturb States; for it
makes men wary of themselves, as
looking

ESSAIES.

looking no further : and we see the times inclined to *Atheisme*, as the time of *Augustus Caesar*, and our own times in some Counrries, were and are, ciuill times. But Superstition hath been the confusion and dissolution of many states : and bringeth in a new *Primum Mobile* that rauisheth all the Spheres of gouernment. The Maister of Superstition is the people : and in al superstition, wise men follow fooles ; and Arguments are fitted to practise, in a reuerfed order . There is no such Atheist, as an Hipocrite, or Impostor ; and it is not possible, but where the generality is superstitious, many of the Leaders are Hypocrites . The causes of *Atheisme* are, diuisions in Religion ; scandall of Priestes ; and learned times ; though for diuisions, any one maine deuision addeth zeal to both sides, but many diuisions introduce *Atheisme*. The causes of Super-

Of Superstition.

perstition are, the pleasing of Ceremonies; the excesse of outward holinesse; the reuerence of traditions; the stratagems of Prelats for their owne ambition and lucre, and barbarous times, specially with calamities, and disasters. Superstition without his vaile is a deformed thing, for as it addeth deformity to an Ape, to be so like a man: So the similitude of superstition to Religion, makes it the more deformed. And as wholesome meat corrupteth to little Wormes; so good formes and orders, corrupt into a number of petty obseruances.

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16. *Wisedome for a
Mans selfe.*



N *Ante* is a wise
Creature for it
selfe. But it is a
shrewd thing in
an Orchard or
Garden. And
certainely Men

that are great louers of themselues,
wast the publike. Diuide with rea-
son betweene selfe loue, and socie-
ty: and be so true to thy self, as thou
be not false to others. It is a poore
Centre of a mans actions, *Himselfe*.
It is right earth. For that onely
stands fast vppon his owne centre:
whereas all things that haue affinity
with

Of Wisedome, &c.

with the Heauens, moue vpon the Centre of another, which they benefit. The referring of all to a man selfe, is more intollerable in a Soueraigne Prince; because themselves are not themselves; but their good and euill is at the perill of the publicke fortune.

But it is a desperate euill in a seru-
uant to a *Prince*, or a Citizen in a *Re-
publike*. For whatsoeuer affaires passe
such a mans hand, he crooketh them
to his owne ends: which must needs
be often *Eccentrike* to the endes of
his Maister or State. Therefore let
Princes or States, chuse such Ser-
uants, as haue not this marke, ex-
cept they mean their seruice should
be made but the accessary. And that
which maketh the effect more pern-
tious, is, that all proportion is lost.
It were disproportion enough for
the Seruants good to be preferred
before the Maisters: But yet it is

greater

ESSAIES.

greater extreame, when a little good of the Seruants, shall carry thinges against a great good of the masters. And yet that is the case; for the good such Seruants receive; is after the modell of their owne fortune: but the hurt they sell for that good, is after the modell of their Maysters *fortune*. And certainly it is the nature of extreame selfe-louers, as they will set an house on fire, and it were but to roste their Egges; and yet these men many times holde credit with their Maisters; because their studie is but to please them, and profit themselves; and for either respect they will abandon the good of their affaires.

17. Of seeming wise.

IT hath beene an opinion, that the *French* are wiser then they seeme,
and

Of seeming wise.

and the *Spaniards* seeme wiser then they are. But howsoever it bee betweene Nations; certainly it is so betweene Man and Man. For as the Apostle saith of *Godlinesse*: *Having a shew of godlinesse, but denying the power thereof*; So certainly there are in point of wisdom and sufficiency, that doe nothing or little very solemnly; *Magno conatu nugas*. It is a ridiculous thing, & fit for a *Satyre* to persons of iudgment, to see what shifts these formalists haue, & what perspectives to make *Superficies* to seeme body, that hath depth and bulke. Some are so close, and reserved, as they will not shew their Wares, but by a darke light; and seeme alwaies to keepe backe somewhat; and when they know wjthin themselves, they speake of that they do not wel know; would neuertheless seem to others, to know of that which they may not well speake:

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ESSAIES.

Some help themselves with countenance and gesture, and are wise by signes, as *Cicero* saith of *Piso*, that when he answered him, hee fetched one of his brows vp to his forehead, & bent the other downe to his chin: *Respondes altero ad frontē sublato, altero ad mentū depresso supercileo, crudelitatem tibi non placere.* Some thinke to bear it by speaking a great word, and being peremptory, and will goe on & take by admittance that which they cannot make good. Some, whatsoeuer is beyond their reach, they will seeme to make light of, as impertinent or curious; & so wold haue their *Ignorance* seeme Iudgement. Some are neuer without a difference, and commonly by amusing men with a subtilty, blaunch the matter. Of whom *Gellius* saith; *Homine delirū, qui verborum minutijs rerum frangit pondera.* Of which kinde also, *Plato* in his *Protagoras* bringeth
in Pro-

Of Seeming wise.

Prodicus in scorne, and maketh him
make a speech that consisteth of di-
stinctions from the beginning to
the end. Generally, such men in all
deliberations, finde ease to be of the
Negative side, and affect a credit to
object and fore-tell difficulties. For
when proportions are denied, there
is an end of them, but if they be al-
lowed, it requireth a new woorke;
which false point of wisdom, is
the bane of businesse. To conclude,
there is no decaying Marchant, or
inward Beggar, hath so many tricks
to vphold the credit of their wealth,
as these empty persons haue to
maintaine the credit of their
sufficiency.


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18. Of Riches.



Cannot call Riches better then the baggage of *Vertue*; the *Roman* word is better, *Impedimenta*; For as the baggage is to an Army, so is Riches to *Vertue*: It cannot be spared, nor left behinde; but it hindereth the March, yea, and the care of it sometimes looseth or disturbeth the victory. Of great *Riches* there is no reall vse, except it be in the distribution; the rest, is but conceit. So saith *Salomon*, *Where much is, there are many to consume it; and what hath the owner, but the sight of it with his eyes?* The personall fruition in any man cannot reach to feel
great

ESSAIES.

great riches; there is a custodie of them; or a power of *Dole* and donative of them; or a fame of them; but no solid vse to the owner. Do you not see what fained prices are set vp on little stones, and rarities, & what workes of ostentation are vndertaken, because there might seem to be some vse of great Riches? But then they may bee of vse to buy men out of dangers or troubles; as *Salomon* saith, *Riches are as a strong hold in the imagination of the rich man*. But this is excellently expressed, that it is in *Imagination*; and not alwayes in fact. For certainly, great riches haue sold more me then they haue bought out. Seeke not proude Riches; but such as thou maist get iustly, vse soberly, distribute chearefully, & leaue contentedly. Yet haue no abstract; nor frierly contempt of them. But distinguish, as *Cicero* saith well of *Rabirius Posthumus*: *In studio rei amplificande,*

ESSAIES.

*scanda, apparebat non auaritia pradā
sed instrumentum bonitati queri.* Nei-
ther trust thou much others, that
seeme to despise them: For they de-
spise them that despaire of them, and
none worse, when they come vnto
them. Bee not penny-wise; Riches
haue wings; and sometimes they fly
away of themselues; sometimes they
must be set flying, to bring in more.
Men leaue their riches, either to
their Kindred, or to the publick; &
moderate portions prosper best in
both. A great state left to an heire, is
as a lure to al the Birds of prey round
about, to seize on him, if he bee not
the better stablished in yeares and
indgement. Likewise glorious gifts
and foundations, are but the painted
Sepulchres of *Almes*, which soone
will putrify, and corrupt inwardly.
Therefore measure not thy aduance-
ments by quantity, but frame them
by measure; and deferre not chari-

M

ties

Of Ambition.

ries till death : for certainly, if a man weigh it rightly, he that doth so, is rather liberall of another mans, then of his owne.



19. Of Ambition.



Ambition, is like Choller; which is an humor that maketh men active, earnest, full of alacrity and stirring, if it be not stopped. But if it bee stopped, and cannot haue his way, it becommeth a dust, and thereby maligne and venemous. So ambitious men, if they find the way open for their rising, and still get forwarde; they are rather busie then dangerous: but, if they be checked in their desires, they become

ESSAIES.

become secretly discontent, & looke
vpon men and matters with an euill
eye, and are best pleased when thin-
ges go backward: which is the worst
propertie that can be in a Seruant of
a *Prince* or State. Therefore it is
good for *Princes*, if they vse ambi-
tious men to handle it so, as they bee
still progressiue, and not retrograde:
which because it cannot be without
inconuenience; it is good not to vse
such natures at al. For, if they rise not
with their seruice, they will take or-
der to make their seruice fall with
them. Of Ambitions, it is the lesse
harmefull, the ambition to preuaile
in great thinges; then that other to
appeare in euery thing: For that
breeds confusion, and marres busi-
nesse. Hee that seeketh to bee emi-
nent amongst able men, hath a great
taske: but that is euer good for the
publicke. But he that plots to be the
only figure amongst Ciphers, is the

Of yong men & age.

—cay of an whole Age. Honour hath three thinges in it ; The vantage ground to do good; The approch to Kings and principall persons ; And the raising of a mans owne *Fortunes*. He that hath the best of these intentions when he aspireth, is an honest man ; and that Prince that can discern of these intentions in another that aspireth, is a wise Prince. Generally, let Princes and States choose such Ministers, as are more sensible of duty, then of rising ; and such as loue businesse rather vppon conscience, then vppon brauerie : and let them discern a busie nature, from a willing mind.



20. Of Young Men
and Age.

A Man that is yong in years, may be old in houres; if he haue lost

ESSAIES.

no time. But that hapneth rarely. Generally youth is like the first cogitations, not so wise as the second: For there is a youth in thoughts, aswell as in ages. Natures that haue much heat, and great and violent desires & perturbations, are not ripe for action, til they haue passed the meridian of their yeares: but reposed natures may doe well in youth; as on the other side, heat and viuacity in age is an excellent composition for businesse. *Young men* are fitter to inuent, then to iudge; fitter for execution, then for counsell; and fitter for new proiects, then for settled busines. For the experience of Age in things that fall within the compasse of it, directeth them; but in things meerly new abuseeth them. The errors of young men, are the ruine of businesse; but the errors of aged men, amount but to this; that more might haue beene done, or sooner. Young men, in the

Of young men, &c.

conduct and manage of actions, imbrace more then they can hold, stir more then they can quiet, fly to the end without consideration of the meanes & degrees, pursue some few principles, which they haue chanced vpon absurdly, care not to innouate, which drawes vknown inconueniencies; vse extream remedies at first; and that which doubleth all errours, will not acknowledge nor retract them; like an vnready horse, that will neither stoppe nor turne. Men of age obiect too much, consult too long, aduventure too litle, repent too soon, and sildom driue businesse home to the full period; but content themselves with a mediocrity of successe. Certainly it is good to compound imployments of both: for that will be good for the present; because the vertues of either age may correct the defects of both; and good for succession, that young men may be leare-

pers

ESSAIES.

ners, while men in age are Actours:
and lastly, in respect of externe acci-
dents, because authority followeth
old men, and fauour and popularity
youth. But for the mortall part; per-
haps youth will haue the prehemi-
nence, as Age hath for the politicke.
A certaine *Rabby* vppon the Texte,
Your Young men shall see visions, and
your Olde men shall dreame dreames:
inferreth, that yong men are admit-
ted nearer to God then old, because
vision is a clearer reuelation, then a
dreame. And certainly, the more a
man drinketh of the world, the more
it intoxicateth; and age doth pro-
fit rather in the powers of vn-
derstanding, then in the
vertues of the will
and affecti-
ons.

Of



21. *Of Beauty.*



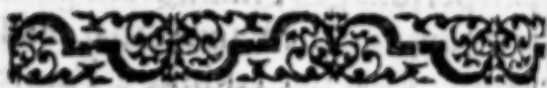
Vertue, is like a Rich
stone, best plaine set;
and surely, Vertue is
best set in a body that
is comely, though not
of delicate features; and that hath
rather dignity of presence, then beau-
ty of aspect. Neither is it almost seen
that very beautifull persons, are o-
therwise of great Vertue; as if Na-
ture were rather busie not to erre,
then in labour to produce excellen-
cy. And therefore they proue accom-
plished, but not of great spirite; and
study rather behaviour then vertue.
In *Beauty*, that of sauer is more then
that of colour; and that of decent
and

ESSAIES.

and gracious motion, more then that of fauour. That is the best part of beauty which a picture cannot expresse: no nor the first sight of the line; and there is no excellent beauty, that hath not some strangenes in the proportions. A man cannot tell whether *Apellos* or *Albert Durer*, were the more trifles. Whereof one they woulde make a personage by Geometricall proportions, the other by taking the best partes out of diuers faces, to make one excellent. Such personages I think wold please nobody, but the Painter that made them. Not but I thinke a Painter may make a better face then euer was: But he must do it by a kinde of felicity (as a Musitian that maketh an excellent aire in Musicke) and not by rule. If it bee true that the principall part of beauty is in decent motion; certainly it is no maruaile, though persons in yeares seeme many

Of Deformity.

ny times more amiable. *Pulchrum*
Autumnus pulcher. For no youth can
be comely, but by pardon, and con-
sidering the youth, as to make vpper
the comlinesse. Beauty is as summer
fruits, which are easie to corrupt, &
cannot last: and for the most part,
it makes a dissolute youth, and an
age a little out of countenance: But
yet certainly againe, if it light well
it maketh vertues shine, and vices
blush.



22. Of Deformity.



Deformed persons are
commonly euen with
Nature: for as nature
hath done ill by them,
so do they by nature,
being

ESSAIES.

being for the molt (as the Scripture
saith) void of natural affection; and
so they haue their reuenge of Na-
ture. Certainly, there is a consent
betweene the body and the minde,
and where nature erreth in the one;
the vertereth in the other. *Vbi pec-
cat in vno periclitatur in altero.* But
because there is in man an election
touching the frame of his mind, and
a necessity in the frame of his body;
the starres of naturall inclination,
are sometimes obscured by the Sun
of discipline and vertue. Therefore
it is good to consider of deformity,
not as a signe, which is more de-
ceiueable; but as a cause, which sel-
dome faileth of the effect. Whoso-
euer hath any thing fixed in his per-
son, that dooth induce contempt;
hath also a perpetuall spurre in him-
selfe, to rescue and deliuer himselfe
from scorne. Therefore all deformed
persons are extreame bold: first, as
in

Of Deformity.

in their owne defence, as being exposed to scorne; but in proceſſe of time, by a generall habit. Also, it ſtirreth in them induſtry, and ſpecially of this kinde, to watch and obſerve the weakenefſe of others, that they may have ſomewhat to repay. Again, in their ſuperiours, it quen- cheth ielouſie towards them, as per- ſons that they thinke they may at pleaſure deſpiſe; and it layeth their competitors and emulators aſleep: as neuer beleeuing they ſhould bee in poſſibility of aduancement, till they ſee them in poſſeſſion. So that vpon the whole matter, in a great wit, deformity is an advantage to riſing. *Kings* in ancient times, and at this preſent in ſome Countries were wont to put great truſt in *Eunuchs*; becauſe they that are enui- ous towards all, are more obnoxi- ous and officious towards one. But yet their truſt towards them, hath rather

ESSAIES.

rather beene as to good spials, and good whisperers; then good Magistrates, and officers. And much like is the reason of deformed persons. Still the ground is, they will, if they be of spirit, seeke to free themselves from scorne: which must be cyther by vertue, or mallice; and therefore they prooue cyther the best of men, or the worst, or strangely mixed.



23. *Of Nature in Men.*



Nature is often hidden, sometimes ourecome; seldome extinguished. Force maketh Nature more violent in the returne: doctrine

Of Nature in Men.

refine and discourse maketh Nature
lesse importune; but custome onely
doth alter and subdue Nature. He
that seeketh victory over his nature,
let him not set himselfe to great, nor
to small taskes. For the first will
make him dejected by often failes;
and the second wil make him a smal
proceeder, though by often preuai-
lings. And at the first let him practise
with helps, as Swimmers doe with
bladders, or rushes: but after a time
let him practise with disadvantages,
as Dancers doe with thicke shooes.
For it breedes great perfection, if
the Practise be harder then the vse.
Where nature is mighty, and there-
fore the victory hard; the degrees
had need be, first to stay and arrest
Nature in time: like to him that
would say over the foure and twen-
ty Letters when he was angry, then
to goe lesse in quantity; as if one
should in forbearing Wine come
from

ESSAIES.

from drinking healths, to a draught
of meale; and lastly, to discontinue
altogether. But if a man haue the
fortitude and resolution to infran-
chise himselfe at once that is the
best;

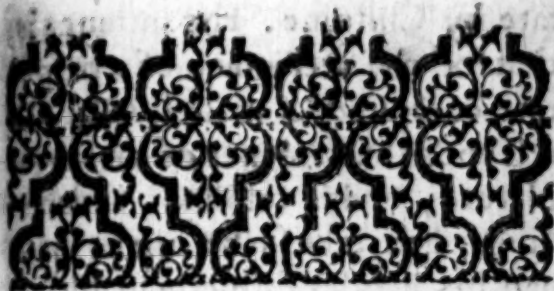
*Optimus ille animi vindex lacerantia
pectus*

Vincula qui rupit, dedoluitq, semel.

Neither is the ancient rule admittē,
to bend Nature as a wand, to a con-
trary extreame, whereby to set it
right; vnderstanding it, where the
contrary extreame is no vice. Let
not a man force a habit vpon him-
selfe with a perpetuall continuance,
but with some intermission. For
both the pause reinforceth the new
on-set; and if a man that is not
perfect be euer in practise, he shall
as well practise his errors, as his abi-
lities, and induce one habit of both:
and

Of Nature in Men.

and there is no meanes to help this, but by seasonable intermissions. A Mans Nature is best perceived in priuatenesse, for there is no affectation; in passion, for that putteth a man out of his precepts; and in a new case, or experiment, for there custome leaueth him. They are happy men, whose Natures sort with their vocations, otherwise they may say, *Multum incola fuit anima mea*, when they conuerse in those things they doe not affect. In studies whatsoever a man commaundeth vppon himselfe, let him set houres for it. But whatsoever is agreeable to his nature, let him take no care for any set times: For his thoughts will flye to it of themselues; so-as the spaces of other businesse or studies will suffice.



24. Of Custome and Education.



ENS thoughtes are much according to their inclination; their discourse and speeches according to their learning; and infused opinions; But their deedes are after as they haue beene accustomed. And therefore as *Maecianel* very well noteth, (though in an euill fauoured instance) there is no trusting to the force of Nature; nor to the brauery of words; except it be corrobore

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Of Custome and Education.

rate by Custome. His instance is, that for the atchieuing of a desperate conspiracy a man should not rest vpon the fiercenes of any mans Nature, or his resolute vndertakings, but take such a one as hath had his handes formerly in bloud, But *Maccianell* knew not of a Fryer *Clement*, nor a *Ranillac*, nor a *Iaurequy*, nor a *Baltazar Gerard*. Yet his rule holdeth still, that Nature, nor the ingagement of wordes are not so forcible as Custome. Onely Superstition is now so well advanced, that men of the first blood, are as firme, as Butchers by occupation: and votary resolution is made equipollent to Custome, euen in matter of blood. In other thinges the predominancy of custome is euery where visible; insomuch as a Man would wonder, to heare Men professe, protest, ingage, giue great words, and then doe iust, as they haue

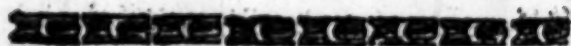
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haue done before : as if they were
dead Images and Engines, mooued
onely by the Wheelles of Custome.
Therefore since custome is the prin-
cipall Magistrate of a Mans life : let
Men by all meanes endeouour to ob-
taine good customes . Certainly,
custome is most perfect when it be-
ginneeth in young yeares. This we
call *Education* : which is nothing
but an early custome . For it is true
that late Learners cannot so well
take the ply ; except it bee in some
minds, that haue not suffered them-
selues to fixe , but haue kept them-
selues open and prepared to receiue
continually amendment ; which is
exceeding rare . But if the force of
Custome simple , and separate bee
great ; the force of Custome copu-
late and conioynd, and in troupe, is
farre greater . For their example
teacheth ; company comforteth ;
emulation quickeneth ; glory rai-
seth ;

Of Custome and Education.

seth; so as in such places the force
of custome is in his exaltation. Cer-
tainely the great multiplication of
vertues vpon humane Nature, re-
steth vpon societies well ordained,
and disciplined. For Common-
wealthes, and good gouernments,
doe nourish vertue growne, but do
not mend the seeds. But the misery
is, that the most effectuall meanes
are now applied to the ends
least to be desired.

(. . .)



Of



25. Of Fortune.



I cannot be denied, but outward accidents conduce much to a Mans fortune. Fauour, Opertune death of others; occasion fitting vertue. But chiefly the mould of a mans Fortune, is in himselfe. And the most frequent of externall causes is, that the folly of one Man is the fortune of another. For no man prospers so suddenly, as by others errors. *Serpens nisi serpentem comederit non fit Draco.* Ouert, and apparant vertues, bring soorth praise, but there bee hidden and secret vertues that bring

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forth

Of Fortune.

forth fortune. Certaine deliueries
of a mans self which haue no name.
The Spanish word *Deremboltura*,
partly expresseth them, when there
bee no stonds nor restiuenesse in a
Mans nature. For so saith *Linie* wel,
after he had described *Cato Maior*
in these wordes. *In Illo viro tantum*
robur corporis & animi fuit, ut quo-
cunque loco natus esset fortunam sibi
facturus videretur. He falleth vpon
that, that he had *Versatile ingenium*.
Therefore if a man looke sharply
and accentiuely, he shal see fortune;
for though she be blinde, yet she is
not inuisible. The way of fortune is
like the milken way in the sky,
which is a meeting, or knot of a
number of small Starres; not scene
asunder, but giuing light together.
So are there a number of little and
scarce discerned vertues, or rather
faculties and customes, that make
men fortunate. The *Italians* note

some

ESSAIES,

Some of them, such as a man would little thinke, when they speake of one that cannot doe amisse, they will throw it into his other conditions, that he that hath *Poco di matto*. And certainly, there bee not two more fortunate properties, then to haue a little of the fool, and not too much of the honest. Therefore extreame Louers of their Countrey, or Maisters, were neuer fortunate, neither can they be. For when a man placeth his thoughts, without himselfe, hee goerh not his owne way. An hasty fortune maketh an enterpriser and remoouer; (the French hath it better *Enterprenant*, or *Remuant*) but the exercised fortune maketh the able man. Fortune is to be honoured and respected, and it bee but for her Daughters, *Confidence* and *Reputation*; for those two felicity breedeth: the first, within a man selfe; the latter, in others towards

Of Fortune.

wards him. All wise men to decline the Envy of their owne vertues, vse to ascribe them to prouidence, and fortune. For so they may the better assume the. And besides, it is greatnesse in a man to be the care of the higher powers. And it hath beene noted, that those that ascribe openly too much to their own wisdom and pollicy, end infortunate. It is written, that *Timotheus* the *Athenian*, after he had in the account hee gaue to the State of his gouernment, often interlaced this speech. *And in this Fortune had no part; neuer prospered in any thing he vndertooke afterwards.*



26. Of Praise.



Praise is the reflection of vertue : but it is as the Glasse, or body is, which giueth the reflection. If it bee from the common people, it is commonly false and naught; and rather followeth vaine persons, then vertuous : for the common people vnderstand not many excellent vertues : the lowest vertues draw praise from them, the middle vertues work in them astonishment, or admiration ; but of the highest vertues they haue no sense or perceiuing at all. But shewes, and *Species virtutibus similes*, serue best with them. Certainly,

Of Praise.

tainely, Fame is like a River that beareth vp things light, and swoln; and drownes thinges waighty and solid: But if persons of quality and iudgement concur, then it is as the Scripture saith, *Nomen bonum instar unguenti fragrantis*; It filleth all round about, and will not easily away. For the odours of oyntments are more durable then those of flowers. There be so many false points of praise, that a man may iustly hold it suspect. Some praises proceedes mecrely of flattery: and if hee be an ordinary flatterer, he will haue certaine common attributes, which may serue euery man: if he be a cunning flatterer, hee will follow the Archflatterer, which is a mans selfe, and wherein a man thinketh best of himselfe, therein the flatterer will vphold him most: But if he bee an impudent flatter, looke wherein a man is conscient to himselfe, that he

ESSAIES.

is most defective, and is most out of countenance in himselfe, that will the flatterer entitle him to perforce; *Spreta conscientia*. Some praises come of good wishes and respects, which is a forme due in civility to *Kings &* and great persons, *Laudando precipere*; whē by telling men what they are, they represent to them what they should be. Some men are praised maliciously to their hurt, thereby to stir enuy and ielousie towards them; *Pessimus genus inimicorum laudantium*. Certainly moderate praise vsed with opportunity, and not vulgar, but appropriate, is that which doth the good. *Salomon* saith, *He that praiseth his friend aloud, rising early, it shall be to him, no better then a curse*. Too much magnifying of man or matter, dooth itterate contradiction, and procure enuy and scorne.

Of



27. Of Iudicature.



Iudges ought to remember that their Office is *Iudicare*, and not *Iudicare*; to interpret Law, and not to make Law, or giue Law; Else wil it be like the presumption of the Church of Rome, which vnder pretext of exposition of Scripture, vsurpeth and practiseth an Authority to adde and alter; and to pronounce that which they doe not finde, and by colour of Antiquitie, to introduce Nouelty. Iudges ought to be more learned then witty; more reuerend then plausible, and more adui-

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ESSAIES.

alſed then confident . Aboue all things integrity is their portion and proper vertue. *Curſſed* (ſaith the law) *is he that remoueth the Land-marke* . The miſ-layer of a Meereſtone is too blame. But it is the vniuſt iudge that is the capitall remouer of Landemarkes, when he defineth amiſſe of Lands and property . One foul ſentence dooth more hurt, then manie ſoule examples; for they do but corrupt the ſtreame; the other corrupteth the fountain. So ſaith *Salomon*; *Fons turbatus & vena corrupta eſt in ſus cadens in cauſa ſua coram aduerſario*; The Office of Iudges, may haue reference vnto the parties that ſue; vnto the aduocates that plead; vnto the Clearkes and Miniſters of Juſtice vnderneath them; and to the Soueraigne or State aboue them.

There be (ſaith the Scripture) *that turne Iudgement into Wormewood; &c* ſurely there be alſo that turne it into vinegars

Of Iudicature.

vinegar; For iniustice maketh it bitter, and delays make it sowre. The principall duty of a Iudge, is to suppress force and fraude; whereof force is the more pernicious, the more open; and fraud the more close and disguised. Adde thereto contentious suites, which ought to be speeded out as the surfet of Courtes. A Iudge ought to prepare his way to a iust sentence, as God vieth to prepare his way, by raising valleyes, and taking downe hils; So when there appeareth on either side an hie hand, violent prosecution, cunning advantages taken, combination, power, great counsell, then is the vertue of a Iudge scene, to make inequality equall; that hee may plant his iudgement, as vppon an even ground. *Qui fortiter emungit, elicit sanguinem*; And where the Wine-presse is hard wrought, it yeeldes a harsh Wine, that tast of the Grape-stone.

ESSAIES.

stone. Iudges must beware of harde constructions, and strained inferences; for there is no woorse torture, then the torture of Lawes; specially in the case of Lawes penall; they ought to haue care that that which was meant for terror, be not turned into rigor; and that they bring not vpon the people that showre whereof the Scripture speaketh; *Pluet super eos laqueos*: For penall Lawes pressed, are a showre of snares vpon the people. In causes of life & death, Iudges ought as farre (as the Lawe permitteth) in Iustice to remember Mercy; and to cast a seuerer eye vpon the example, but a mercifull eye vpon the person.

Patience and grauity of hearing, is an essentiall part of Iustice, and an ouerspeaking Iudge, is no well Tuned Cymball. It is no grace vnto a Iudge, first to finde that which hee might haue heard in due time from
the

Of Iudicature.

the Barre; or to shew quicknesse of conceit in cutting of Counsel or eu-
dence too short; or to preuent in-
formation by questions, thogh per-
tinent. The parts of a Iudge are four;
to direct the euidence; to moderate
length, repetition, or impertinencie
of speech; to recapitulate, select, and
collate the materiall pointes of that
which hath beene saide; and to giue
the rule or sentence. Whatsoever is
about these, is too much; and pro-
ceedeth either of glory and willing-
nesse to speake, or of impatience to
heare, or of shortnesse of memorie,
or of want of a staide and equall at-
tention. It is a strange thing to see,
that the boldnes of Aduocats should
preuaile with Iudges; whereas they
should imitate God, in whose seate
they sit, who represseth the presump-
tuous, and giueth grace to the mo-
dest. But it is more strange, that the
custome of the time dooth warrant
Iudges

Of Indicture.

Judges to haue noted fauourites, which cannot but cause multiplication of fees, and suspicion of by-ways. There is due from the Iudge to the Aduocate, some commendation and gracing, where causes are well handled, and faire pleaded, specially towards the side which obtai- neth not; For that vpholdes in the Client the reputation of his Coun- sel, and beats down in him the con- ceit of his cause. There is likewise due to the publicke, a ciuill repre- hension of Aduocates, where there appeareth cunning counsell, grosse neglect, slight information, indis- creete pressing, or an ouerbolde de- fence.

The place of Iustice is an hallow- ed place; and therefore, not only the bench, but the foot-pace and pre- cincts and purprize thereof ought to bee preserued without scandall and corruption. For certainly *Grapes* (as
O the

Of Inducement.

the Scripture saith) *will not be gathered of Thornes or Thistles*: neither can Iustice yeild her fruit with sweetnes, amongst the briers and brambles of catching and poling Clearks & Ministers. The attendance of Courts, is subiect to foure bad instruments; First, certain persons that are sowers of suits, which make the Court swell, and the Country pine. The second sort, is of those that ingage Courtes in quarrels of Iurisdiction, and are not truly, *Amici Curie*, but *Parasiti Curie*, in puffing a Court vp beyond her bounds, for their owne scrappes and aduantage. The third sort, is of those that may be accounted the left handes of Courts, persons that are full of nimble and sinister trickes & shifts, wherby they perfect the plain and direct courses of Courtes, and bring iustice into oblike lines and Labirinthes. And the fourth, is the Poler and exacter of Fees, which justifies

ESSAYS.

Justifies the common resemblance of the Countes of Justice, to the bluish, whereunto while the Sheepe flies for defence in Weather, hee is sure to loose part of his Fleece. On the other side, an auncient Clearke skilfull in Presidents, wary in proceeding, and vnderstanding in the businesse of the Court, is an excellent Finger of a Court, and dooth many times point the way vnto the Iudge himselfe.

Lastly, Iudges ought aboue all, to remember the Conclusion of the Romaine twelve Tables; *Salus populi suprema lex*, and to know that Lawes, except they bee in order to that end, are but things captious, and Oracles not well inspired. Therefore, it is an happie thing in a State, when Kings and States do oftentimes consult with Iudges; and againe, when Iudges doe often consult with the King

Of Iudicature.

and State : The one , when there is matter of Lawe interuenient in businesse of State ; The other , when there is some Consideration of State interuenient in matter of Law . For , many times the thing deduced to Iudgement , may bee *Meum & Tuum* , when the reason and Consequence thereof may trench to point of estate ; I call matter of estate , not onely the partes of Soueraignty , but whatsoeuer introduceth any great alteration , or daungerous president , or concerneth manifestly , any great portion of people . And let no man weakely conceiue , that iust lawes , and true pollicie , haue anie Antipathy . For , they are , like the Spirites , and sinnewes that one moues within the other . Neyther ought Iudges to bee so ignorant of their owne right , as to thinke there is not left to them , as a principal part
of

ESSAIES.

of their Office, a Wise vse and application of Lawes . For, they may remember what the Apostle sayeth of a greater Law then theirs,

*Nos scimus quia lex bona est,
modo quis eā utatur
legitime.*

Of

Of



28. Of Vaine-glory.

IT was prettily deuised
of *Aesop*, The *Flie* sate
vpon the *Axletree* of the
Chariot wheel, and said,
What a dust doe I raise?
So are there some vaine persons, that
whatsoever goeth alone, or mooues
vpon greater meanes, they thinke it
is they that carry it. They that are
glorious, must needs be factious; for
al brauery stands vpon comparisons,
They must needs be violent, to make
good their owne vauntes. Neyther
can they be secret, and therefore not
effectuall; but according vnto the
French Prouerbe, *Beaucoup de bruit*
& *peu de fruit*, Much bruit, litle fruit.

Yet

ESSAIES.

Yet certainly there is vse of this quality in ciuill affaires. Where there is an opinion and fame to bee created, either of *Vertue* or *Greatnesse*: these men are good Trumpeters. Again, as *Titus Livius* noteth in the case of *Antiochus* and the *Etolians*, there are sometimes great effects of crosse lies; as if a man that should interpose himselfe to negotiate betweene two, shoulde to either of them seuerally pretend, more interest then hee hath in the other. And in this & the like kind, it often fals out, that somewhat is produced of nothing. For lies are sufficient to breed opinion, and opinion brings on substance. But principally in cases of great enterprize, vpon charge and aduenture such composition of glorious Natures, doth put life into busines, and those that are of solid and sober Natures, haue more of the ballast, then of the saile. Certainly *Vaine-glory* helpeth

Of Vaine-glory.

to perpetuate a mans memory, and
Virtue was neuer so beholding to
human nature, as it receiued his due
at the second hand. Neither had the
fame of *Cicero*, *Seneca*, *Plinius secundus*,
borne her age so well, if it had
not bin ioyned with some vanitie in
themselues; like vnto varnish, that
makes feelings not onely shine, but
last. But all this while, when I speake
of *Vaine-glory*, I meane not of that
property that *Tacitus* doth attribute
to *Mucianus*, *Omnium quæ dixerat*
saceratq; arte quadam ostentator. For
that proceeds not of vanity, but of a
naturall magnanimity & discretion;
and in some personnes is not onely
comely, but gracious. For excusati-
ons, cessions, modesty it selfe well
gouerned, are but Arts of ostentati-
on: and amongst those Arts, there is
none better, then that which *Plinius*
Secundus speaketh of, which is to be
liberal of praise and commendation

ESSAIES.

to others, in that wherein a mans selfe hath any perfection. For sayth *Pliny* very wittily; In commending another, you do your selfe right: for he that you commend, is either superior to you in that you commend, or inferiour. If he be inferiour if he be to be commended; you much more: if he be superiour if he be not to be commended you much lesse.



29. Of the greatnesse of Kingdomes.



He speech of *Themistocles*, which was arrogant in challenge, is profitable in Censure. Desired at a banquet to touch a Lute, hee saide;
He

Of the greatnesse, &c.

*He could not fiddle; but he could make
a small Towne to become a great City.*
This speech at a time of solace, and
not serious, was vnciuill, and at no
time could be decent of a mans self.
But it may haue a pretty application.
For to speake truly of politicks and
Statesmen, ther are sometimes, thogh
rarely, those that can make a small
estate great, and cannot Fiddle. And
there be many that can fiddle verie
cunningly, and yet the procedure of
their Art, is to make a flourishing e-
state ruinous and distressed. For cer-
tainly those degenerat Arts, where-
by diuers politicks and Gouvernours
do gain both satisfaction with their
Maisters, and admiration with the
vulgar, deserue no better name then
fidling; if they adde nothing to the
safety, strength, and amplitude of the
States they gouerne. The greatnes of
a State in bulke or territory, doth fal
vnder measure; and the greatnes of
finances

ESSAIES.

finances and reuenew, doth fall vnder computation: the population may appeare by Musters, and the number of Citties and Townes by Carts and Mappes: but yet there is nothing among ciuill affaires more subiect to error, then the right valuation and iudgement concerning the greatnesse of an estate.

Certainly, there is a kind of resemblance betweene the Kingdome of Heauen, and the Kingdomes vpon the earth. The Kingdome of heauen is compared not to any great Kernell, or Nut; but to a graine of Mustard; which is one of the least of Graines, but hath in it a property and spirit hastily to get vp & spread. So are there States that are great in Territory, and yet not apt to conquer or enlarge: and others that haue but a small dimention or stem, and yet apt to be the foundation of great Monarchies. Walled Townes,
flooded

Of the greatnesse, &c.

stored Arcenals & Arinories, goodly Stables, Elephants, (if you will) Masse of Treasure, Number of Armies, Ordinance, they are all but a Sheepe in a Lyons skin, except the breed and disposition of the people be military. The helpe is mercenary aides. But a Prince or State that reflecth vppon waged Companies of forraine Armes, and not of his own Natiues, may spread his feathers for a time, but he will mew them soone after. The blessing of *Iudah* and *Iffachar* will neuer meete, to bee both the Lyons Whelp, and the Asselaid betweene burthens: Neither will a people ouercharged with tributes, be euer fit for Empire. Nobility and Gentlemen multiplying in too great a proportion, maketh the common subiect grow to be a Pesant & base swaine, driuen out of heart, and but the Gentlemans labourer: like as it is in Copices, where if you leaue
your

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your staddles too thicke, you shall neuer have cleane vnderwood, but shrubs and bushes. And take away the middle people, and you take away the infantry, which is the nerue of an Army: and you bring it to this, that not the hundredth Pole will be fit for a Helmet, and so great population and little strength. Certainly, *Virgill* coupled Armies and the Plough together; well in the constitution of ancient *Italy*:

Terra potens armis atq; ubere gleba:

For it is the Plough that yeeldeth the best Soludier; but how? Maintained in plenty, and in the hand of owners, and not of meere laborers. Sedentary and within-doores Arts; and nice manufactures, that require rather the finger then the hand or arme, haue in their Nature a contrariety to a disposition military: and generally, all warlike people are a little idle, and loue daunger better then

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then pain : neither must they be too much broken of it, if they shall bee preserved in vigor. No body can be healthfull without exercise, neyther naturall body, nor politike ; and to the Politike body of a Kingdome or estate, a ciuill warre is as the heat of a Feuer : but an honorable forraine war, is like the heat of exercise . At least, discoueries, nauigations, honourable succours of other States may keepe health : For in a slothfull peace , both courages will effeminate, and manners corrupt . States liberall of naturalization, are capable of greatnesse ; and the iealous states that rest vpon the first Tribe and stirpe , quickly want body to carry the boughes and braunches. Many are the ingredients into the receit for greatnesse . No man can by care taking adde a cubit to his stature, in the little model of a mans body . But certainly in the great frame

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frame of kingdomes and Common-
wealths, it is in the power of Prin-
ces or Estates by ordinances and
constitutions, and manners, which
they may introduce, to slow great-
nesse to their posterity and successi-
on. But these things are com-
monlie left to chance.

(* *)

FINIS.